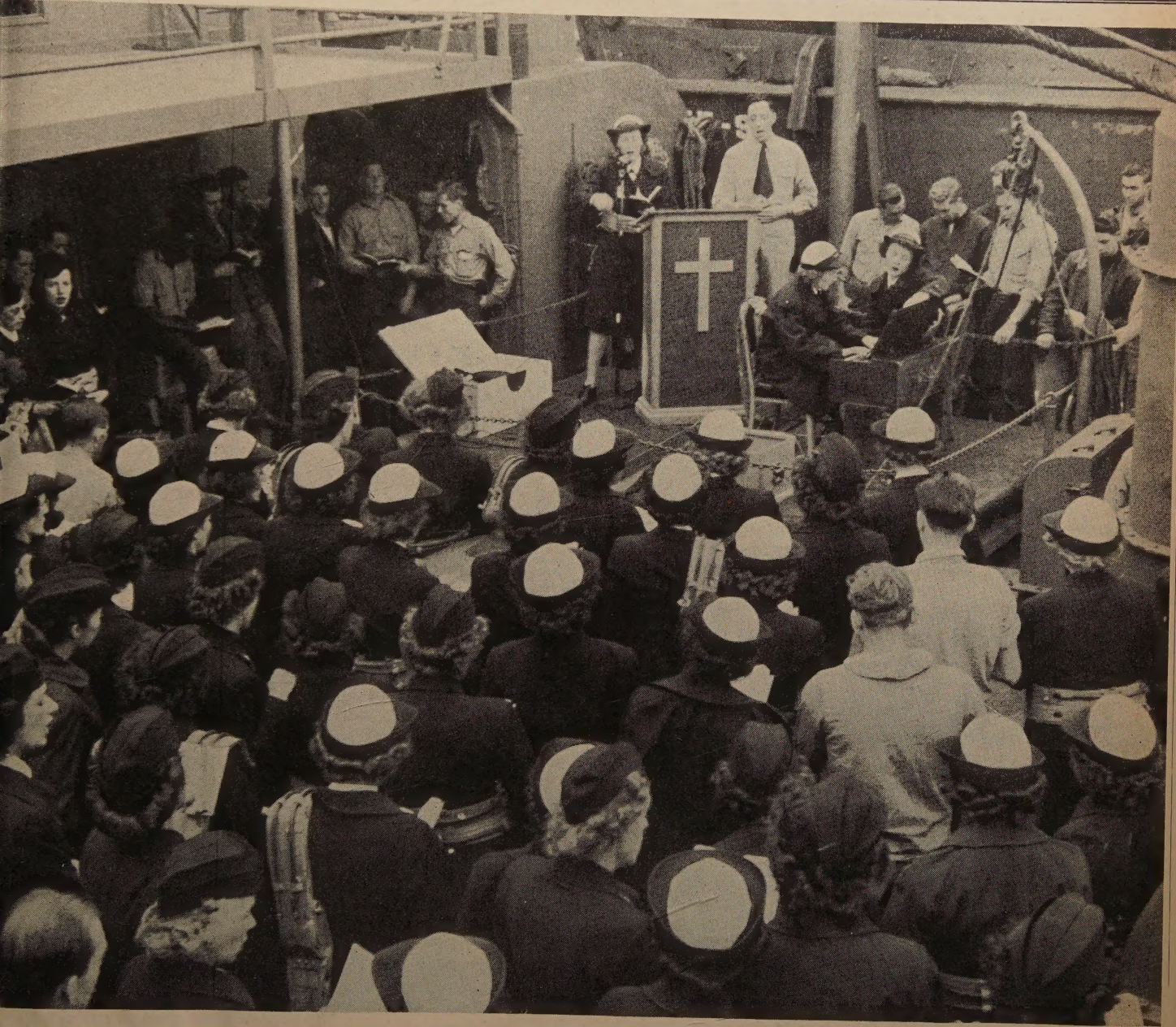


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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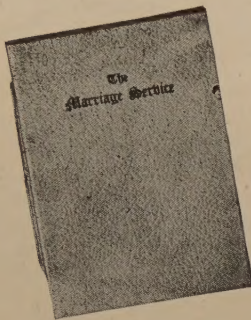
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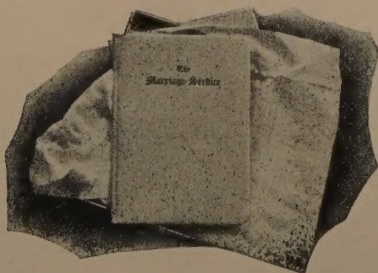


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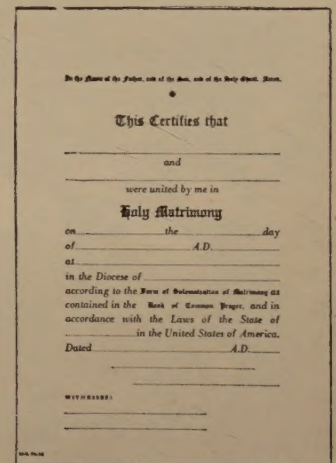
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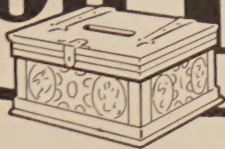
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The Question Box



CANON MARSHALL M. DAY, EDITOR

If a priest and deacon are the only persons present at a celebration of the Holy Communion, should the deacon read the Epistle or the Gospel? If the Gospel, because of such a promise to his bishop at ordination, why is it common practice to have the deacon read the Epistle to the people?

By Catholic precedent it is the deacon's duty to read the Gospel, even if many and prominent priests be present. That the Prayer Book intends this precedent to be observed is witnessed by the direction that the Gospel be read by one of the fully ordained deacons, but his ordination promise refers to the reading of all the Scriptures.

It would seem better to me, therefore, that the deacon in question should read both Epistle and Gospel, for which there is good ancient precedent, or if he is only one he is entitled to read the Gospel. The origin of the other custom is probably just that deacons are so rare in parishes that most of us have forgotten the proper etiquette in dealing with them.

It is also quite proper for a deacon assisting at Low Mass to waive his right to read the Scriptures, and simply minister at the Communion of the people, as a priest would do.

Could you tell me why it is the custom in our Church to have the casket closed in our burial ritual? Is it because the tomb of Our Lord was sealed?

Many persons are helped spiritually by living such symbolic analogies, but most ceremonies will be found to have a utilitarian origin, though their continuance may be partly due to their having taken on a ritual or symbolic association. Experience shows that the custom of simply closing the casket before the service, rather than making the closing a ceremonial part of the rite, has a better effect on the minds and feelings of the family. After all, the comforting of the survivors, though secondary, is an important consideration in the funeral service.

Our service is for the burial of the dead, and therefore begins with the body completely prepared for burial and continues until it is actually committed to the grave. It does not prevent the body's lying in state as long as the family and friends desire. It merely places the funeral service at that period instead of within it.

I agree in principle with your discussion of the title "Father" in addressing priests, but is it not sometimes entirely proper? (The questioner then goes on to state the case of a parish where the pas-

tor "likes" to be called Father, but after four years' incumbency the parish is lacking in five most important elements of the Catholic life. This, he feels, makes it a Protestant rather than a Catholic parish.)

What makes a man a Catholic priest is ordination to that ministry by a Bishop in the line of the Catholic succession, acting for a unit of the Catholic Church, and with an intention to do what the Church does. That he may personally have an inadequate or even erroneous conception of what the Church does makes no difference, since it is the Church that acts through him, according to the intention of its Head.

What makes a parish a Catholic parish is its canonical constitution by a Catholic Bishop as its local unit and agent for bringing men to Christ through the Faith and Sacraments. In this case again it is the union with the Church and its intention, plus the constitutional right to act for the Church, which counts, not the particular interpretation of that intention.

The Anglican Church at one time almost lost sight of its Catholic character. But it never denied it, and it never broke its continuity with the past. Through the centuries it has been struggling toward a clearer, more conscious expression of that character. Naturally the cause advances at different paces in different situations. Some of us are self-conscious Catholics, and some of us are unconscious Catholics. But the different priests and parishes can only have the character of the Church which empowers them.

Also, four years is a very short time to look for results, especially when, as described, there seems to be a necessity for actually changing the basic attitude toward God and man.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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An Eyewitness Story

TO THE EDITOR: Sometime after *The Man of Alaska* was off the press an eyewitness of the event sent me the following story, which those who have a copy of the book may like to have to paste in it.

In the book I tried to explain the apparent shyness of the bishop, especially during the early years of his ministry and my acquaintance with him in the first years in Alaska; and the story given here confirms my impression that his brief college days did not afford him any drill in public speaking, consequently he suffered from stage-fright. Perhaps the modern psychologist would call it inferiority complex.

The secretary of the Woman's Auxiliary in Michigan described his reports as "absolutely simple talks, haltingly given often, and minus any flowers of rhetoric, which warmed our hearts and enlarged our vision."

Here's the story as it comes to me:

"I wonder whether you ever made the discovery of an incident that greatly impressed me on the occasion of what, I am sure must have been his first public appearance in New York. In the early days of the Brotherhood of Saint Andrew, every annual convention seemed to mark the discovery of the Brotherhood, and the conversion to it, of some notable leader of the Church. . . . In the late summer of 1888, the first convention in New York was held in St. George's, and a very few of us from Philadelphia went over to look into it; I don't remember whom, but in all probability I may be the only one living.

"In the afternoon of one of the days the delegates were called to a conference in the parish house. . . . And in the course of the discussion those present were deeply thrilled by the story of the experiences of a long and lanky missionary by the name of Rowe from the western lumber camps. . . . But that story has a sequel.

"The New York Brotherhood had made large plans for selling the Brotherhood idea to the whole city. For that same night a big mass-meeting was planned, as I remember it, in a hall that would hold 4,000 people. Invitations were sent far and wide.

"The plans went astray, however, in that their principal speaker failed them. They cast around for a real 'pinch-hitter' and drafted the man who had gotten upon his feet and told his story that afternoon. He wasn't the man to refuse a challenge.

"The long lanky missionary, as I remember him, stood upon the platform facing the audience, but it wasn't the kind of job for which he had been thus far trained. He started to speak, and his words did not come. He tried again and again. It was the most startling case of stage-fright that I have ever seen. And finally he sat down, with the understanding and sympathy of everyone in the hall."

Let all shy young preachers take notice, and pray for grace to persevere!

(Rt. Rev.) THOMAS JENKINS.

Port Orford, Ore.

"Gobbledygook"

TO THE EDITOR: This word coined by an outspoken administration official in Washington to denote the gibberish of inter-departmental communications, describes quite accurately the resolutions of the recent Division of Christian Education meeting in the Church Missions House in New York.

Gathering to discuss the problem of the disastrous collapse of our Sunday schools, the conference sagely decided:

"The Church's weakness in the task of Christian education can only be met funda-

mentally by a profound renewal of its total spiritual vitality in the face of increasing secularization of general education and of society. . . . At the same time it was agreed that this fact should not be the excuse for a defeatist or vague policy. . . . A serious attempt should be made to prepare a syllabus which shall state clearly the knowledge and experience which should be the personal possession, after specific periods in their development, such as confirmation or completion of high school. . . ."

Have the gentlemen ever heard of the Book of Common Prayer? There is such a syllabus. Or is it a radical and revolutionary step to suggest that the Church shall teach the Christian doctrine as set forth in its official manual, this same Book of Common Prayer?

Is that a shocking educational heresy?

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago, Ill.

Editor's Comment:

The Department will probably agree with Fr. Tucker about the Prayer Book. The catechism sets forth the outline of Christian doctrine and the Book as a whole provides the standard for more detailed development. However, it can hardly be claimed that the Prayer Book provides a syllabus for the year-by-year teaching of the doctrine it contains. To look to it for this purpose would be something like handing a child a dictionary and saying, "Here, read this till you are educated."

Catholicism

TO THE EDITOR: Here's a cheer for Cpl. Dugger, Mr. Kremer, Fr. Taber, and Fr. Dubois. Just when we were beginning to wonder if the whole Army and chaplains' corps were dedicated to the destruction of any remnants of Catholic Faith remaining in the mind of any stray Episcopalian, there comes this perfect barrage of protest against this very thing. Cpl. Dugger's point regarding the *Link* is very well taken. Whatever it claims to be, *Link* consistently argues for a type of denominational religion which is distinct from the Catholic Faith as contained in Anglican formularies. The fact that there are a number of denominations holding substantially the religion advocated

generally in *Link*, does not make that religion any less a sectarian one. It is a very good organ for those denominations who agree substantially with its religious premises. For us, however, the alternative to sectarianism is not Pan-Protestantism but ecumenism, which is quite a different thing.

May I say that the general ignorance regarding the priesthood in the Episcopal Church sometimes embarrasses service, trying to locate an Episcopal chaplain when I was at an overseas rest camp, noticed an announcement of a "Celebration of the Holy Communion" for one Sunday. No one, however, seemed to know whether the chaplain was to be Episcopal. The Red Cross seemed to resent my asking. "I can't expect to know whether the Protestant chaplain is Methodist, or Episcopalian."

The Roman Catholics are given every opportunity to receive the ministrations of their priests. Mormon services are announced ubiquitously, as are Christian Science. I have found the literature of all three of the denominations on many tract stands in Air Force chapels, each expounding the merits of particularities regarding religion. Most of the Protestant literature seems to be supplied by Lutherans and Methodists. Is there anything so terrible about our stake in Christianity that we have to keep it hidden from our own men in the service?

Again I say cheers for Cpl. Dugger, and a very special bouquet for Fr. Dubois. A many thanks to THE LIVING CHURCH for a constant reminder during many months that the Episcopal Church was still at large.

(Lt.) WILBUR O. FOGG

Religious Classification

TO THE EDITOR: As a lay member of the Navy, I most heartily second Martin's proposal that there be a change in the present system of religious classification of the military services. My own experience, I believe, typical of that of the average Episcopalian serviceman. In over three years of service, I've visited a large number of naval stations and bases, large and small, at home and overseas. In only one was an Episcopal service conducted by a Navy chaplain to be found. Such a condition may be due to poor distribution of our chaplains (caused by being listed as Protestants) perhaps to other causes, but whatever the cause, our Church has not done too much for its communication in the Navy.

That the present system has no true meaning is shown by the fact that though classed as a Protestant, I normally attend the Roman Catholic Mass, when our own service is not available.

(Lt. Comdr.) EDWARD D. GASSON, USNR

Simnel Cake

TO THE EDITOR: I spent the first years of my life in England, and have sampled many a "simnel cake," so though your readers might like to know more about it. On the middle Sunday in Lent, known here as refreshment Sunday, but in England as "Mothering Sunday," it is the custom for grown children to bake a simnel cake, a cake to be made of the finest flour, and is covered with a thick layer of almond paste. On top of the cake, around the edge, is placed a circle of balls, little larger than good-sized marbles, also made of the same almond paste. If mother is living anywhere within visiting distance the whole family, if able to do so, will visit her; in some respects it is like "Mother's Day" over here.

(Miss) EMILY BIRD.

Glendale, Calif.

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TRINITY SUNDAY

GENERAL

BISHOPATE

v. John E. Hines Elected
Coadjutor of Texas

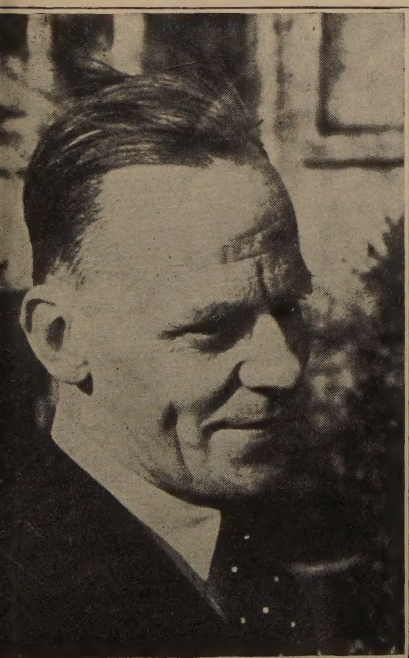
The Rev. John E. Hines, rector of Christ Church, Houston, Texas, was elected Coadjutor of Texas, at a special council called for May 22d. Mr. Hines' election came on the third ballot.

Six clergy were placed in nomination by committee appointed at the annual council, and a number of other nominations were made from the floor.

The six names submitted by the committee were the Rev. Theodore N. Barth of Calvary Church, Memphis; the Rev. William G. Gehri of Grace-St. Luke's Church, Memphis; the Rev. John E. Hines of Christ Church, Houston; the Rev. Robert A. Magill of St. John's Church, Lynchburg, Va.; the Rev. William Moody of Christ Church, Baltimore; and the Rev. Richard S. Watson of Trinity-Houston.

Before the election, trustees for the new Foundation were elected and a report by the Rev. Mr. Watson as chairman of a special committee was heard on the subject of maintaining a bishop coadjutor.

In his convention address in January, Bishop Quinn stated that he would give coadjutor jurisdiction over the missions and aided parishes of the diocese.



DR. VISSER 'T HOOFT

VISITORS

World Council of Churches
Deputation in New York City

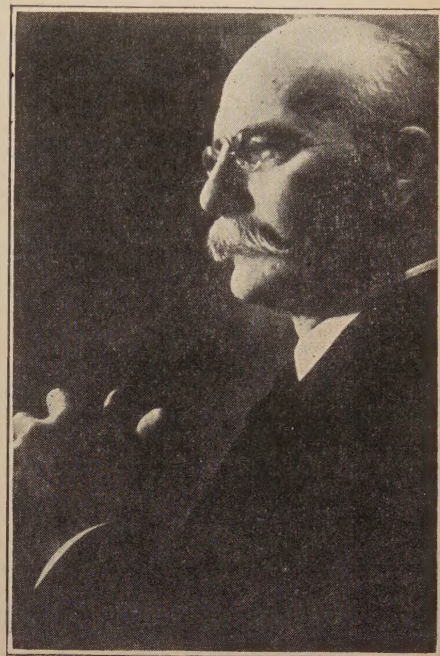
By ELIZABETH MCCracken

The long-awaited visit to America of the deputation from abroad of three leading members of the Provisional Committee of the World Council of Churches began in New York City on May 7th and continued up until May 19th. The deputation consisted of the Lord Bishop of Chichester (the Rt. Rev. Dr. George Kennedy Allen Bell), the Rev. Dr. W. A. Visser 't Hooft, and the Rev. Dr. Marc Boegner. The deputation held conferences with the American members of the Provisional Committee and the American Committee for the World Council, of which the Rev. Dr. Henry Smith Leiper is the ranking secretary, he being also one of the three secretaries of the World Council as a whole. The members of the deputation spoke individually on several occasions.

The climax of their visit in New York was the special ecumenical service held on Thursday evening, May 17th, in the Cathedral of St. John the Divine, by invitation of Bishop Manning to the American Committees of the World Council and the World's Student Christian Federation. Coöperating organizations were the American Bible Society, the Federal Council of Churches, the Foreign Missions Conference, the International Council of Religious Education, the International Missionary Council, the Protestant Council of New York, the United Council of Church Women, the World's Sunday School Association, the YMCA, and the YWCA.

In the procession were representatives of all the above-mentioned groups, clergy of the diocese of New York and neighboring dioceses, clergy of other communions, including the Eastern Orthodox; faculty members of the General Theological Seminary, the Cathedral clergy, and His Grace Bishop Iriney of Dalmatia. Bishop Gilbert, Suffragan of New York, brought up the rear with the Lord Bishop of Chichester, preceded by Bishop Oldham of Albany, Dr. Visser 't Hooft, Dr. Boegner, and Dr. John R. Mott. Taking part in the service were Bishop Iriney, the Rev. Dr. Henry Smith Leiper, the Rev. Dr. Benjamin E. Mays, the Rev. Dr. Douglas Horton, Dr. Mott, and Bishop Gilbert. Each of the three visitors from abroad made an address, holding the close attention of the large congregation.

The Lord Bishop of Chichester said in part: "The war is a judgment of the na-



DR. BOEGNER

tions for our sins. We have done those things which we ought not to have done, and we have left undone those things which we ought to have done; and there is no health in us. We see now the resources of science of which we are proud used to destroy. The outlook is dark. But we know that God will not leave man to work his own destruction. God brings counter-equipment: the shield of faith, the helmet of salvation, the sword of the spirit. God has a counter-offensive of His own. He is alive, not dead. The Feast of Pentecost reminds us that God comes in the Spirit of Power. . . .

"How are we to help God? I believe that the World Council of Churches is the gift of God, to unite the Churches of the world (outside Rome) in this mission of helping Him in His counter-offensive. All the Churches have their regulations, but all should be at one in following God in the rescue of His world. . . . The World Council is a means by which the Churches can be the conscience of Christendom."

Dr. Visser 't Hooft, the second speaker, cited three forces which a political leader, an enlightened observer of conditions in the occupied countries of Europe, had declared were the hope of the future. This observer had said: "Outside the Church and the illegal movement [organizations forbidden by the Nazis], we live in a desert of nihilism." Dr. Visser 't Hooft

went on to say in part: "They have there three forces battling for their souls in the occupied countries. There is a great emptiness after such a pressure as this war has gone over them. The displacement of the people is not only physical; it is moral as well. Only the very strong can withstand it. Then, when you fight a demoniac power, you are affected by it in a spiritual sense. You are compelled to use such power yourself, against it. The peoples of Europe who have been fighting the Nazi power have been touched by it."

"The illegal movement is a splendid thing. There are fine young people in it. In several countries it has brought out the best. Still, today, what will happen to it? The members of the illegal movement have been opposed to the Nazis. They know what it is against which they fight; but not what it is for which they must fight. Many have not the deep, persistent faith which is needed—the willingness to wait, knowing that one's cause is eternally right. The illegal movement is magnificent raw material. Who will guide its members? Who will help them?"

"It may strike us as strange for a political leader to say that the Church is the hope of the political situation. But the struggle has been spiritual—not only material nor military. The Church gets a chance in times of stress. In quiet times it is hard to persuade people to realize that the message of Jesus Christ is the means of life, is life in death, life that overcomes death. The Church could have kept out of the struggle; could have waited. Thank God that the Church did not. It attacked the evil and witnessed to the lifegiving Gospel, in all its definiteness and completeness. That Church must go forward as a united Church. The Church cannot afford the anarchy we have had in the Churches. Can we do the job required; can we do it together?"

"The Churches of Europe can never do it unless all the Churches on earth can do it together. The tragedy of Europe is that at their great moment they have not the means and the strength to do it alone. . . . The Church is not a luxury in this world of today, but the only basis on which the nations can find new and true life."

Dr. Boegner said in part: "It is a Frenchman who speaks to you now. First I must express the deep thankfulness of France to the Americans for liberating my country. The British and the Americans fought for us in France and we shall never forget what you did for us. In spite of political shadows, we think only that you gave us our land again. We do not forget; we shall not forget."

"And now the war in Europe is over. We have been with you on V-E Day, rejoicing and giving thanks to God, with you. But the end of the war is not the end of misery. The ecumenical movement must be the center of love, of comfort, of guidance."

General Meeting

The morning after the special ecumenical service in the Cathedral, there was a general meeting, under the auspices of the American Committee of the World Council,

in the great hall of Calvary parish house, by invitation of the rector, the Rev. Samuel M. Shoemaker. The Rev. Dr. Douglas Horton presided. The three visitors from abroad again spoke, each one specifically on the World Council of Churches.

The Lord Bishop of Chichester, the first speaker, had for his subject, "The English Church Views the World Council," and said in part:

"In the immediate present we in England have suffered heavy losses. The president of the World Council, Archbishop Temple, more than anyone else, had furthered the formation of the World Council as the conscience of Christendom; it was immensely precious to him. He is gone from us. William Paton, one of the three secretaries of the World Council, is another grievous loss. But Archbishop Lord Lang, still happily with us, has given the World Council his cordial support. We owe a great debt to him: more cautious than many of us, he yet has left no shadow of doubt as to his belief in the World Council. Such has been, and is, our leadership in England."

"I have been inspired on this, my first visit to America, by the way you have developed your organization, and struck by the youth and the ability of those taking part. We in Great Britain often proceed by indirect means, by tributary streams which flow at last into the main stream [laughter]. We have undertaken different pieces of work, in which all Churches could join, without hesitation."

"First, we have had in formation a center where lay workers, both men and women, could be trained to lead in the work of reconstruction in Germany, interesting both English and German refugees in the work. Second, we have ministered to refugees in many ways. Third, we have helped a little—very little—colony of German refugee professors who are giving courses to a small group of Lutheran theological students. Fourth, we have started a fellowship, joining British to Czech, Scandinavian, and Orthodox ministers in friendship. Fifth, we have the Christian Fellowship in Wartime, which is a group uniting German pastors, refugees in England, with British Churchmen. This Fellowship stands for a common confession of faith in Christ. In Scotland, they are taking their part and paying their share; but, owing to distance, the World Council is still too little known there to others than the leaders."

"Are there difficulties, do you ask? There are indeed some persons in the Church of England who hesitate about the World Council lest it become an organization above the Church—a sort of super-Church. They hesitate lest Visser 't Hooft [the secretary of the central office in Geneva] become supreme head and issue pronouncements from that Vaticanish cave at Geneva [laughter]. More serious is the question of the Orthodox. There is close fellowship now between the Orthodox and the Church of England. Were the Orthodox omitted from the World Council, the Church of England would be seriously disturbed. We feel that the Orthodox must come in, and that in an

effectual way, for many reasons. We attach great importance to the contribution the Orthodox Church has to make, in theology and in worship. If by a series of calamities the World Council should become entirely Protestant, the Church of England would be extremely unhappy, and would have to reconsider its position."

Dr. Boegner spoke next, on "The French Churches View the World Council," saying in part: "When the Gestapo took my books and papers, from my house in Paris they took everything. When they were made to return them, after the Americans and the British liberated us, the Gestapo kept back the books by my good friend, the Lord Bishop of Chichester on the Stockholm Conference. They were suspicious and curious about the World Council, those Gestapo, about what it would do for Europe after the war. . . ."

"We have no organization for the World Council in France. But we try to lead the parishes into ecumenical work. The French Protestant Churches have always been interested in ecumenical work. We try to give ecumenical education. This will be done chiefly by laymen, returning from concentration camps in Germany. They have been in touch with headquarters in Geneva, through the work of the central office of the World Council. . . ."

"In Paris we have the Russian Theological Academy, of which the lamented Dr. Bulgakov was dean. We want to keep that Academy in Paris. Eastern Europe is the center of Orthodoxy, and that academy will make strong links between the East [France and England] and the Churches in Western Europe. I joined with Dean Bulgakov to call together Orthodox youth, the Lutheran youth, and others. When I return, I shall meet this group and help to organize it for ecumenical work. . . ."

"A final word to thank the American people and the American Bible Society for the Bibles and Testaments sent over. These helped to relieve the Bible famine [turning to Dr. Horton, Dr. Boegner asked: 'Do I say "fam-mine" or "fam-in?" No? "fam-in?" Yes.'] in France. You are helping us to bring to 35,000,000 people in France the Word of God."

Dr. Visser 't Hooft spoke last, his subject being "The Ecumenical Work as Seen from the Geneva Headquarters of the World Council." He said in part:

"Many have wondered whether the World Council would break down in times of war. Why has it not? Was it because of good promotion in England and elsewhere? No. It was not kept alive and strong by its leaders but by the Churches themselves. Its story is not a story of what went on in headquarters not of what went out, but of what came in. These Churches discovered that the ecumenical movement was not a luxury but a necessity; not for people who like to go to conferences in nice hotels in Switzerland, but for all Christians. Once again, they felt that the Church was the Mother, speaking not only to them but for them."

"The work in Geneva was easy, very easy. We had the wind of God in our sails. When it was hard to do, the Churches made desperate efforts to get

ch with the Ecumenical Movement. en it had been easy, they made less rt. There is a lesson in this for us. The in the new life which God has given Church has outshone the tragedy of time."

feature of the general meeting was film, in technicolor, taken by Dr. Roy Houghton at the Oxford and Edinburgh Conferences, and shown at the conclusion of the speeches. The whole company then lunched together at the George Washington Hotel. After luncheon, the Lord Bishop of Chichester, Dr. Visser 't Hooft, and Dr. Boegner answered questions until well into the afternoon.

The Bishop of Chichester New York

Throughout his stay of a fortnight in New York City, the Lord Bishop of Chichester was the guest of the General Theological Seminary. He made only three public appearances apart from Dr. Visser 't Hooft and Dr. Boegner. The most important of these was on the Day of Thanksgiving for Victory in Europe, when he preached in the Cathedral of St. John the Divine. On the afternoon of that same day, May 13th, he preached in St. James Church. The Bishop was one of the special guests at the dinner given in honor of the Rev. Dr. Henry Sloane Coffin at Union Theological Seminary, at its commencement, when he said a few words.

The Presiding Bishop entertained the group at a luncheon, at the National Executive Club, on May 12th. The guests included nine other bishops: Bishop Gilbert, Diocese of New York; Bishop Budlong, Diocese of Connecticut and Bishop Gray, Suffragan of Connecticut; Bishop McKinstry of Maryland; Bishop Sterrett of Bethlehem; Bishop Harris of Liberia; Bishop Larned, Diocese of Long Island; Bishop Washburn of Newark; and Bishop Ludlow, Suffragan of Newark. Present also were members of the National Council and near-Council members, and officers of the diocesan's Auxiliary. The Rev. Dr. Floyd Tompkins, secretary of the Continuing Committee of the World Conference on Faith and Order, represented that organization. Members of the American Council on Education, headed by the Rev. Dr. Henry Smith Leiper, were present. The church press was represented by Miss Elizabeth McCracken, associate editor of *THE LIVING CHURCH*; and William E. Holt, editor of *Forth* and director of the Publications Division of the Department of Christian Promotion of the National Council. The guests were 35 in number.

Editor of *Christian News Letter* in America

Michael Clarke, who resigned as headmaster of Repton School, the famous school founded in 1557 of which Archbishop Temple and Archbishop Fisher were headmasters, in order to become editor of the *Christian News Letter*, arrived in New York and made a brief stay before going on to Canada. The Rev. Dr.

Henry Smith Leiper entertained Mr. Clarke at luncheon at the Parkside Hotel on May 7th, inviting 40 men and women representing various professions to share in the occasion. The Bishop of Chichester arrived just in time to be present.

Mr. Clarke made a speech, full of interest, about his new work. He said in part: "I should like to tell you about the Christian Frontier. This movement seems significant not only for now, but also for the future. We have felt three elements in estimating the situation in England: 1. The undermining of spirit and of intellect that has been going on for some time. From 1885 to 1914 a skeptical attitude developed. We were taught that nothing was to be taken for granted. 2. The reaction which came in 1919. There were great ideals then, but they were shallow: people did not realize what carrying out those ideals would cost. 3. The new techniques which were discovered, when it was believed that social reform could be carried out without the use of human emotion. Tragically, we began to pin our faith on statistics, and people began to think that all the spiritual things Britain had stood for were pretty but such stuff as dreams are made of. . . .

"The war has changed all that. We discovered that we were not anything like so skeptical as we thought we were. Deep down, we still had convictions and beliefs. The Church is terribly in need of reënforcement. Fifty years of skepticism have taken people from the Church. Also in those years many who might have served the Church have gone into other lines, using their sense of vocation outside the Church. . . .

"The Church must grapple with secular as well as religious problems. But the Church cannot act as a Church in these matters. It must act through individual Christians. Three things must be regained: (1) the sense of obligation to the divine; (2) the recovery of Christian relationships with our neighbors; (3) the use of natural resources and fair distribution. . . .

"This is the Christian Frontier. The *Christian News Letter* is the organ of the endeavor."

INTERCHURCH

Laypeople Protest Bishop DeWolfe's Stand

One hundred laypeople of the diocese of Long Island have signed a letter opposing Bishop DeWolfe's suggestion that the Episcopal Church withdraw from the Federal Council of Churches unless the Council repudiate its connection with a reprint of John D. Rockefeller's recent speech, entitled "The Christian Church—What of Its Future?"

Copies of the letter, which follows, were sent to all the clergy and vestries of the diocese of Long Island.

"Some weeks ago, at a public assembly on behalf of coöperation among the Christian forces of the whole City of New York, John D. Rockefeller jr., made an address in which he appealed for a new emphasis upon those great loyalties which unite us

rather than upon the different traditions and definitions that hold us apart.

"Here was a distinguished Christian leader, earnest and devoted and held everywhere in high respect, pleading for the Christian unity which is imperatively needed if the spirit of Christ is to be brought to bear effectively by His Church in this critical time. So significant did this utterance seem that the *New York Times* printed it full, and the *Reader's Digest* also reproduced it.

"The Bishop of Long Island has written to his clergy a letter in which he not only repudiates Mr. Rockefeller's address as 'shocking,' but urges that unless his address is disavowed by the Federal Council of Churches—which, in contrast to the Bishop's wholly inaccurate statement, had no official connection either with sponsoring the address or with its publication—our own Church should withdraw completely from the Council—in which our General Convention, after long and full consideration, had enrolled us and of which our honored and beloved Presiding Bishop Henry St. George Tucker has been president.

"It is quite true that not all of us would agree with everything that Mr. Rockefeller said. Many of us will feel that some of his interpretations of what is essential for united Christian faith and action were inadequate. But what if they were inadequate? Mr. Rockefeller was not speaking as a theologian but as a layman whose eyes are turned to great hopes of united Christian life and action that lie beyond our present differences of thought. The deplorable fact about the letter of the Bishop of Long Island is that Bishop DeWolfe wrenched Mr. Rockefeller's meaning away from its real emphasis. He makes it appear that Mr. Rockefeller disparaged the sacraments of Baptism and the Lord's Supper. A fair reading of Mr. Rockefeller's address shows that he meant to do nothing of the kind. He said, 'they should be preserved and guarded.' What he then went on to urge was that 'in the face of the great problems of sin, of evil and of spiritual hunger which confront the world today,' our different conceptions of the sacraments would not in our Lord's eyes 'justify controversy among His followers and their separation in rival factions.'

"Can anybody who is really in earnest about Church unity fail to welcome what those words express?"

"Our own Church has spoken much about Christian unity. Recently we have taken definite steps, such as affiliation with the Federal Council and with the World Council of Churches, toward that goal. Mr. Rockefeller's plea as a Christian layman for closer understanding points forward; any such idea as that which the Bishop of Long Island advocates of separation from the Federal Council would be lamentable and frightened creeping backward. The appeal for unity is the voice of faith; the excited exaggeration of differences is the negation of faith.

"When a bishop is consecrated, as a preface to the vow required of him that he administer discipline as by the authority of God's word and the order of this

Church, he is called upon to answer this question: 'Will you maintain and set forward, as much as shall lie in you, quietness, love and peace among all men.' The same ideal and purpose embodied in those words were the moving spirit of Mr. Rockefeller's address. It is in this spirit that all men of good will in our own Church will want not to turn backward, but to go forward to greater fellowship in Christ who prayed that His disciples might all be one.

Signed:

Mr. and Mrs. Leon Abbett, Joseph D. Allen, Mr. and Mrs. Paul B. Barringer, J. M. Bartels, H. Houghton Bell, Katherine J. Beale, Henry D. Bastow, Warren Brewster, Mr. and Mrs. James Bryan, Lincoln W. Bonneau, Lincoln Bonneau, Roscoe C. E. Brown, A. Wallace Chancey, Clover S. Coe, Robert L. Clarkson, Cora Clarkson, William Carroll, E. J. Campbell, Mrs. Kate Davidson, F. G. Day, William Edlin, Edward M. Fuller, Mr. and Mrs. Douglas Fairchild, John C. Grier, Irving C. Green, Virginia Hattersley, Donald M. Hills, Harold Hoffman, Peter Hamilton, Katherine B. Jones, Dr. Sheperd Krech, Robert duBois Kemp, Ralph D. Kingsley, Claire B. Lewis, Andrew J. Lambertson, Mr. and Mrs. R. Lew, Mr. and Mrs. Alexander B. Milyko, Dora Murdock, Nancy Moffat, James Mitchell, John B. Niven, George A. Nagle, Frederick Oaks, Ellen H. Pratt, Edwin E. Pattison, Marjorie S. Pearson, Andrew C. Pearson, Henry G. Pimm, Benjamin T. Russell, Harvey W. Rodgers, Vincent B. Rey, William F. Riecker, Dr. James R. Reuling, James S. Russell, William E. Russell, J. Gordon Rosser, Alfred F. Rigoulot, Thomas W. Russell, Samuel Salvage, Katherine Salvage, William R. Snyder, Alice T. Sallmon, William Sena, Mr. and Mrs. Elmer Sammis, Waldo S. Sellwe, Leonard H. Smith, Forrest Thomas, Allen M. Taylor, Robert H. Vanderbilt, E. Mortimer Ward, R. Kenneth Wilson, Louis B. Wilson, Reginald Willcocks, George Weideman jr., Lawrence W. Winchester, J. Morris Wilkinson, Rodney Ward, J. D. Wilson jr., H. Edward Vollmers, and Constance F. Sloane.

PUBLIC AFFAIRS

Predicts Continuation of Restrictions on Travel

Commenting on published reports that restrictions on travel to religious gatherings of all kinds may be lifted, a spokesman for the War Committee on Conventions said in Washington there is "no reason" to believe such predictions will come to pass.

On the other hand, the spokesman declared, travel in the next six months is going to be more restricted than ever, because more than 3,000,000 men will be coming home for furlough. They will have to be transferred to the west coast for transport to the Pacific fighting zones.

However, the spokesman admitted that protests against the ban on Church travel have been growing in number and in intensity particularly since War Mobilization Director Fred Vinson lifted the ban on racing.

It was also admitted that there had been "some discussion" regarding further "liberalization" of religious conventions, but the committee has made no move indicating any loosening of the restrictions.

"Actually, the response to the pleas of the ODT not to use transportation facilities any more than is absolutely necessary in the next six months will indicate the determination of the American people to whip Japan quickly, for transportation is a No. 1 factor in hastening Japan's end." The spokesman declared.

The spokesman, who asked that he not be quoted by name, said that "the committee has been most liberal thus far with all Church conventions."

"It is not true that all religious gatherings of any kind—such as camp-meetings, Bible camps, etc.—have been authorized," he asserted. "But at the same time the policy has been and will be to give such meetings the benefit of a doubt and undoubtedly most of them will be held, for many of them do not cause appreciable additional rail travel."

Most of the protests against the ban on church conventions have come from Protestant groups, the spokesman said. He added that Roman Catholic and Jewish religious groups do not seem to have been greatly affected by the ODT orders.

It was stressed that the lifting of the ban on racing did not mean that ODT condoned travel to points where horse-races are held. The ODT has issued strict rules concerning travel to horse-races.

The spokesman admitted that if enough pressure is applied to Congress, changes may be made in existing regulations, but that up to this moment, no lifting of any travel restrictions is in prospect.

Washington Commentary

Commenting on the refusal of the War Committee on Conventions to issue a permit to hold the Advanced Conference of the Province of Washington at Sweet Briar, Va., the Rev. Robert A. Magill, chairman of the executive committee of the conference, has sent the following letter:

"Mr. Frank Perrin, Secretary,
"War Committee on Conventions,
"Washington, D. C.

"Dear Mr. Perrin:

"Following your letter of April 2d denying the permit for the holding of the Advanced Conference of the Province of Washington at Sweet Briar, Va., June 18th to 29th, we immediately complied with this directive of your office and cancelled the Sweet Briar Conference without further question as we were perfectly willing to make this sacrifice if it would contribute anything to the war effort.

"But following the news item in today's paper reporting the reopening of the Pimlico Race Track I cannot let the matter pass without registering a vehement protest with your office for its unjust discrimination.

"The news item says that more than 10,000 people attended the races at the Pimlico Track. This in one of the most congested areas of the nation, already overtaxed for transportation and lodging. The phrase 'Trolley Car Derby' is a simple canard. However, this gambling device is given a clear permit whilst the same privilege is denied to 250 people who are meeting in an area where neither transportation nor lodging presented a problem and their subject matter was to have been definite planning for the postwar world.

"Such deliberate discrimination cannot but

completely remove all respect of the public for the directives issued from the bureau in Washington.

"Very truly yours,
[signed] ROBERT A. MAGILL,
"Chairman, Executive Committee,
"Advanced Conference of the
Province of Washington

LEGISLATION

Federal Council Will Seek Tax Modification

Modification of present income tax procedures to guard the interests of religious and charitable organizations will be the goal of a program adopted by the Committee on Income Tax Legislation of the Federal Council of Churches and approved by the Council's executive committee.

Plans call for personal conferences with officials of the Treasury Department and Congress to submit practical proposals meeting the needs of the churches, and requests will be made for hearings on pending income tax legislation. Cooperation with Roman Catholic and other groups working on the problem will be sought.

The committee will also publish an educational pamphlet on the relationship of income tax legislation to the Church and to the individual contributor, prepare and distribute analyses of pending legislation for the information of the Church constituency, and issue articles to the religious press on current developments in income tax matters.

WORLD COUNCIL

Danish Lutheran Church Joins World Council

The Lutheran Church of Denmark joined the 87 non-Roman communions throughout the world that plan to join the World Council of Churches when it formally organized, it was reported. Dr. W. A. Visser 't Hooft, general secretary of the World Council at Geneva, Switzerland.

He revealed that the Danish Lutheran Church had made known its intention to affiliate with the World Council in 1945 during the German occupation of Denmark, but that no announcement of action was made for fear of Nazi reprisals.

With the addition of the Danish Church, membership in the World Council totals 87 bodies in 29 countries, including 27 communions in the United States.

PROVINCES

No Province Six Synod in 1945

On the suggestion of the executive council of the Sixth Province, there will be no synod or other general provincial meeting held in 1945. However, there is planned a conference of the Bishops of the province to be held at the invitation of Bishop Haines in Des Moines, Iowa, October 17th and 18th.

ENGLAND

Ultra Vires

A letter written by the late Archbishop of Canterbury, Dr. William Temple, to Rt. Rev. Ronald Hall, Bishop of Hong Kong, censuring him for his action of allegedly having ordained a deaconess to the priesthood last year [L.C., August 1944], has been made public at a session of the Upper House of the Convention of Canterbury.

Dr. Temple stated: "I cannot think that in any circumstances whatsoever an individual bishop has the right to take such a step, which is most certainly contrary to all laws and precedents of the Church. Therefore, I feel bound to tell you that I profoundly deplore the action you have taken and have to regard it as *ultra vires*."

Deferment of United Church in South India

Postponement of the proposed United Church of South India was urged in a resolution adopted by the Lower House of the Convocation of Canterbury.

The resolution requested the Archbishop of Canterbury to use his influence to secure deferment of the proposed union "until such time as it can be considered in an atmosphere free from the preoccupations resulting from the war." The motion was carried by a vote of 17 to 17 after the addition of a clause that the South India plan should not be considered "at least until after the next Lambeth Conference."

Archbishop of Canterbury Clarifies Views on Union Scheme

When the United Church of South India is inaugurated, it will not be in communion with the Church of England, the Upper and Lower Houses of the Convocation of Canterbury were informed by the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, at a session of the Full Council in Westminster Abbey.

However, the fact that the proposed United Church would be outside the Anglican communion, the Archbishop stressed, did not mean that harmonious relations could not exist with the Church of England.

The terms communion and intercommunion are commonly used in many different senses," he declared. "For the sake of clarity, I prefer to say that there will be a close friendship between the proposed Church and the Church of England. It could be otherwise when it is ended upon such a high venture of faith which contains so large a proportion of Anglicans? But in the proper and technical use of the word the two Churches will be Churches be in communion with one another."

Replying to suggestions that every member of the new United Church of South India would be eligible for admission to Anglican Communion, the Archbishop

said that in the early years of the new Church its visitors to England would be persons who had previous membership in one or another of the uniting churches.

Presumably, he added, if they were Anglicans before they would be admitted to Communion as such, or if previously connected with Methodist, Presbyterian or Congregational missions they would be recognized as members of those denominations.

Later on there would be visitors whose only membership had been in the United Church, Dr. Fisher said, and when that situation arose it could be dealt with in the light of conditions then existing, and certainly without anything that amounted to full intercommunion.

The Archbishop cautioned that while the Anglican Communion's attitude toward the United Church was "critical" it was also "friendly and not hostile" and that "anything said now about the relationship could only be provisional."

Education Minister Rules

In Favor of Clergymen-Teachers

British clergymen may continue to teach in schools in which they are now employed, according to a ruling by the Minister of Education. The decision settles one of the most widely debated questions of the new Education Act.

It has been a rule since 1870 that no clergyman should be employed in elementary schools, but the rule did not apply to secondary schools. The new Education Act however, changed the definition of a secondary and grammar school to any school for children over 11 years. Then the question arose whether the rule should apply to all schools for children over 11.

The first decision was that the rule should be extended to all secondary schools, which would have barred ministers from many schools in which they have been employed for a long time. By accepting the *status quo*, the Minister of Education has prevented a controversy, although many in church circles resent the fact that ministers may not even now be employed in elementary schools.

RUSSIA

Church Stresses Unity

With Soviet State

Developments in the Russian Orthodox Church point to further unity with the Soviet state, and greater democratic practice within the Church.

Present Church-state relations in Russia were hailed in a statement by Patriarch Alexei, who asserted that "the most important thing done by the Orthodox Church during the war was to demonstrate to the whole world its complete unity with the government." This is the strongest and most direct statement of its kind made by any Orthodox leader in Russia since the Church was formally reinstated in the Fall of 1943.

"The Church has shown that, for her,

service to the motherland by all available means is holy," the Patriarch declared. "The Church has always been one with the Orthodox people, and now, in the hour of the motherland's victory, she is one with her, serves her and carries on wholeheartedly with the government by helping it and listening to its appeals."

WAR PRESTIGE

How far collaboration can go under the dominance of the Communist Party, with its atheistic viewpoint, is a question that belongs to the future. For the present, the Church is profiting from the prestige gained during the war.

The trend of opinion among Orthodox leaders generally is that while the Church still labors under difficulties, there are possibilities for development within the framework of the Soviet constitution.

The internal life of the Russian Church shows a trend toward greater democratization. This tendency is discussed in the current issue of the *Journal of the Moscow Patriarchate*, which, for the first time, has printed contributions by women. One of the writers, Antonina Shapovalova, underscores the statement by Georgi G. Karпов, chairman of the Soviet Council on Orthodox Church Affairs, before the recent general Church council in Moscow, in which he said: "The great October revolution which liberated our people also freed the Russian Orthodox Church from those chains which affected her inner church activity."

The woman writer stresses that when the new Patriarch was elected, the voting began with the youngest ranking delegate. This shows, she claims, that everything was done so that voters could act freely and democratically. Speaking of the order of worshipers, in churches, she says:

"I remember how, in my childhood, people came to kiss the cross strictly according to rank. First came the ruling powers, then the famous and wealthy, and after them the simple people. Attendance at church was a legally enforced duty on the part of every official, and all had to observe church rituals or be deprived of civilian rights."

"Now, in our Soviet land, where the Church is separated from the state, and where religion is the personal affair of every citizen, there is no wall of rank between the highest Church leader and the people. All believers are equal, according to truly Christian teachings."

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Hierarchy of Orthodox

Church Listed

The hierarchy of the Russian Orthodox Church consists at present of four metropolitans, including Patriarch Alexei; 12 archbishops; and 24 bishops, according to official records made public in Moscow and released by Religious News Service.

The metropolitans, in addition to the Patriarch, are: Metropolitan Nikolai of Krutitsky, head of the Moscow diocese; Metropolitan Ioann of Kiev and Galicia,

who is also Exarch of the Ukraine; and Metropolitan Benjamin of the Aleutian Islands and North America.

The archbishops are: Philipp of Astrakhan and Stalingrad; Vitalii of Tula and Belev; Luka of Tamov and Michurinsk; Ioann of Izhev and Udmurtia; Andrei of Dnepropetrovsk and Zaporozhye; Vasilii of Minsk and Byelorussia; Antonii of Stavropol and Piatigorsk; Alexei of Kuibishev; Stephan of Poltava and Kremenchug; Alexei of Yaroslav and Rostov; Varfolomel of Novosibirsk and Barnaul; and Gregorii of Pskov and Porkhov.

The following are listed as bishops: Kornilii of Sumy and Akhtyr; Milhail of Penza and Saran; Alexander of Molotov and Solikamsk; Pitirim of Kursk; Benjamin of Kirov; Fotii of Kuban and Krasnodor; Dmitrii of Ryazan and Kasim; Yellevferii of Rostov and Taganrog; Zinovii of Lyskov; Ilarii of Ulianovsk and Molokessk; Iona of Voronezh; Kirill of Tashkent and Central Asia; Boris of Nozhin; Leontii of Archangel; Makarii of Mozhaisk; Nikolai of Volyn and Rovno; Nikon of Voroshilovgrad; Ioasaf of Simferpol and the Crimea; Antonii of Zhitomir; Sergii of Kirovograd; Onisim of Vladimir and Suzdal; Paisii of Brest and Kobrin; Rafail of Kalinin and Velikiye Luki; and Sergii of Smolensk and Dorogobuzh.

Archpresbyter Nikolai Fyodorovich Kolchitsky is manager of the affairs of the Moscow Patriarchate, while Archpresbyter A. P. Smirnov is editor of the *Journal of the Moscow Patriarchate*, official Church publication. Archpresbyter M. D. Popov and Prof. C. B. Savinsky are rector and vice-rector, respectively, of the Moscow Theological Institute.

NORWAY

Bishop Berggrav Headed

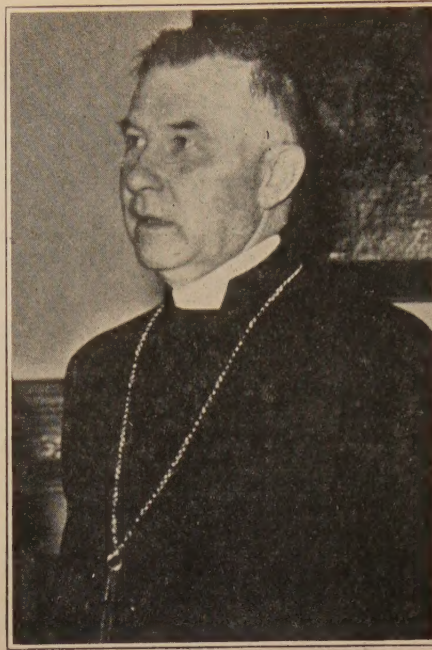
Church Opposition

Although kept under house arrest for more than three years, Bishop Eiving Josef Berggrav, Primate of the Norwegian Lutheran Church, was the active leader of the Church's unflagging opposition to German occupation authorities, it was revealed in an interview which was granted to Religious News Service in Oslo.

Disguised in a heavy, black beard, and a pair of spectacles, Bishop Berggrav left his summer lodge at Asker almost nightly for secret visits to Oslo. Conferences with patriot Church leaders were often held within stone's throw of Gestapo headquarters in the city. Some of these nocturnal trips, he said, were made with the help of friendly guards, but others were made without their knowledge.

"During the whole occupation," Bishop Berggrav declared, "our Church and our people were united in a struggle that was compelled by our obligation to God."

Bishop Berggrav said his guards showed great sympathy toward him during his confinement. When he refused to sign a pledge of loyalty to the Quisling regime that would have meant his freedom, the guards cheered him lustily. It is possible



BISHOP BERGGRAV: *He was also known as "Dr. Kattman."*

that they offered only a token resistance when Norwegian patriots overpowered them and spirited Bishop Berggrav away to safety a few weeks before Germany surrendered to the Allies on all fronts.

Voicing deep sorrow over the sudden death last year of Dr. William Temple, Archbishop of Canterbury, Bishop Berggrav said his passing was a severe blow to the Ecumenical Movement. He expressed hope for more progress toward a world-wide community of Churches "when ecumenical solidarity stretches further than to the general staffs" of the Churches.

Coördination of Church and state was approved by Bishop Berggrav, but he said it was his wish that the Norwegian Church be given greater freedom in the conduct of its internal affairs.

The Bishop disclosed that his youngest son, Dag, suffered extreme mental and physical torture at the hands of the Gestapo as the Nazis vainly attempted to gain information on Bishop Berggrav's secret activities. On one occasion, the boy fainted six times, but steadfastly refused to divulge anything that would implicate his father. When freed from prison, young Berggrav did not recognize his parents. Physicians believe, however, that he will recover.

Bishop Berggrav was first interned in the Bretvedt concentration camp near Oslo, but was released and promised his freedom. When he left the camp, the police car brought him directly to the cottage in Asker and guards were immediately assigned to prevent his escape.

Living alone, the Bishop did his own cooking and cleaning, and cut 14 cords of wood during his internment. He was in frequent correspondence with Bishop Gustaf Aulen of Straengnaes, Sweden, signing his letters as "Doctor Kattman."

In one letter, Bishop Berggrav wrote as a gynecologist, stressing the risks that surrounded "delivery" for a certain

patient, an obvious reference to the tempt that was to be made to free him from his captors.

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HOLLAND

Jewish Services

The principal synagogue in Amsterdam, Holland, was filled to overflowing for the first Jewish services held there since German occupation. Eighty per cent of the congregation was non-Jewish, and guests of honor were three Amsterdam police officials who constantly risked their lives by warning the Jewish population against Nazi manhunts and hiding fugitives in their own homes.

"During the occupation," the official rabbi declared, "Holland became a shining example of tolerance and brotherliness."

The synagogue was left intact by the Germans and even prayer rolls and brass candlesticks were found untouched after their evacuation. So far, 4,000 Jews who had been in hiding in Amsterdam have come out in the open again, but it is certain that they represent the remnant of the city's original 60,000 Jewish inhabitants, since many Jews were brought to Amsterdam by the Germans from elsewhere. The Jewish group also includes numbers rescued from other parts of Holland and from Nazi concentration camps.

CANADA

Anglicans and Greeks

Celebrate "Agape" Together

Anglicans and Orthodox mingled to crack Easter eggs fraternally at George's Greek Orthodox Church, Halifax, Nova Scotia, on May 6th for a celebration of the traditional *agape*, or love feast, which followed the Orthodox observance of Easter.

The congregation heard the Rev. Canon W. F. Stone, rector of St. George's Anglican Church, the historic "Round Church" of Halifax, tell of the happiness it gave him and members of his parish to visit the Greek congregation in the bonds of Christian friendship and "of our common patron, the Holy George." Stone preached in English, which the Greeks in Halifax understand.

The Rev. E. Athanasiou, pastor of the Greek congregation, thanking Fr. Stone for accepting his invitation, welcomed the Anglican rector as "my friend and Christian brother." During parts of the service both priests stood together at the shrine table. Fr. Stone assisted also by reading in English passages of the Gospel for the day, Fr. Athanasiou reading the Greek version of the same text.

After the service the congregation journeyed to the basement recreation hall where refreshments were served, including bright red-dyed Easter eggs. Greeks and their guests cracked these together according to ancient custom, with the greeting "Christ is Risen!"



NEWFOUNDLAND CHAPEL: The choir vestments were fashioned from bedsheets.

ARMED FORCES

New Chapel in Newfoundland Holds First Service on Easter

First services were held in the Church of Our Saviour, new chapel at the Naval Operating Base, Argentia, Newfoundland, on Easter Sunday morning. Chaplain A. Griswold, of the diocese of Tennessee, offered the dedicatory prayers at Protestant General Service.

Work on the chapel was started early last fall after ideas for the plan were suggested by Chaplain Griswold to Lt. Thomas Culbertson, personnel officer, who is an architect in civilian life.

A gift of \$5,000 by the Officers' Club provided all the church appointments, which were purchased through Morehouse-Gorham and Sireta Mason. The appointments in wood and silver were by Morehouse-Gorham while the pews and altar decorations came from Sireta Mason. The Base Welfare Board purchased the Hammond organ for the chapel.

Chaplain Griswold was able to pur-

chase the appointments and hangings while on a trip to Boston and New York. A stained glass rose window, depicting Christ blessing fishermen, has been ordered and will be installed in the bulkhead above the dorsal hanging. The chapel seats 357 persons.

SALVAGE MATERIAL

Constructed under the Public Works Department, the chapel is made largely from salvage material procured on the base. Newfoundland civilians provided the labor for the construction work. While the building was in the process of construction, the pews, altar, pulpit, and lectern were made at the base sawmill and carpenter shop. Carrying the making-things-do attitude still further is the interesting item that the choir vestments were fashioned from bedsheets.

Chaplain Griswold expresses pride in the way servicemen face the monotony of these remote places, but also praises the government for facilities provided to overcome ennui and loneliness. One of his most interesting phases of work is with the ships that pull into the base. Often survivors were landed from ships suffering enemy action in the North Atlantic. The chaplain plays an important part with these men in furnishing Red Cross survivor's gear, in distributing cigarettes, in writing letters for hospital cases, etc.

ORDINATION

Mr. Griswold was ordained deacon and priest on two successive days, December 20 and 21, 1942, by Bishop Maxon of Tennessee. Before his ordination he had been serving in the Navy as petty officer second class on the cooking detail. When superior officers recognized his particular aptitudes and educational background, which included teaching Greek and the Bible at the University of the South, he was given an opportunity to study for the ministry. Born in New Britain, Conn., 44 years ago, Mr. Griswold had been on the brink of becoming a clergyman when he began his teaching career at Sewanee. Previously he had been a police reporter on the New Britain Herald.

"Divine Intention" Believed To Have Delivered Mail

A year or two ago the Rev. John C. Turner, rector of the Church of the Advent, Birmingham, Ala., suggested to Charles Bromberg that carved wooden plaques for the front of the main altar would be suitable for a projected memorial for Mrs. Bromberg's deceased parents. Mr. Bromberg put off a decision, and then he left for service in the Navy.

Mr. Turner, meanwhile, had designs drawn for 13 plaques—for the 12 apostles and St. Paul—and sent blueprints of the designs to Lieutenant Bromberg, FPO, San Francisco. The ship carrying the prints was sunk, and when the mail cargo was recovered the address had been washed off. Officers opened the envelope and discovered the name, the Rev. John Turner, on the blue prints.

Efforts to find Mr. Turner, no address, were unavailing, so the prints were turned over to a naval officer for suitable disposition. The officer was Lieutenant Bromberg! Considering it "divine intention" that brought the prints to him in this roundabout fashion, he wrote to Mr. Turner and told him to go ahead with the project. The plaques were dedicated in April.

Mass for Russians

Saying Mass for about 400 Russians who had been German slave-laborers or prisoners, was the interesting opportunity given Chaplain A. J. Dubois on Easter day.

Writing from "somewhere in Germany," Chaplain Dubois says, "we had released a number of Russians that had been prisoners of the Germans, and those in labor battalions. A spokesman asked for an Anglican priest, and, fortunately, I was at hand. I said Mass for about 400 of them and it was quite an experience. Men and women alike were weeping; the spokesman told me it had been years since they had been able to go to church. They could not understand me, but they followed the ritual and were most reverent."



CHAPLAIN H. A. GRISWOLD

Reminiscences of the Associate Mission in Omaha

By the Rt. Rev. Paul Matthews, D.D.

Retired Bishop of New Jersey

IN 1890 there was a group of five young seminarians at the General Seminary who were pondering a plan to form an associate mission to go out together to work in the domestic mission field. The group consisted of Irving Johnson, Arthur M. Jenks, Edward J. Knight, James Goodwin, and myself.

As a matter of fact, only two of this group actually went. Jenk's bishop refused to release him for the mission field; Ed Knight found what he felt was a great missionary opportunity in New Jersey and founded an associate mission in Trenton, and Goodwin withdrew.

Johnson and I, however, stuck it out, and formed the nucleus of our Omaha Associate Mission. I went in 1891, after serving out my diaconate in Southern Ohio. Johnson had preceded me by several months.

While we were still in the seminary, several attempts were made to sell the idea of an associate mission to one or another of the missionary bishops. We offered ourselves for work in West Texas, but Bishop James S. Johnston would have none of us; he replied that he did not wish to have Anglo-Catholics working in his field. We next tried Montana, and were again turned down for the same reason. The Rt. Rev. Leigh R. Brewer was then Bishop of Montana, which at that time was a missionary district.

As it happened, the Bishop of Nebraska, the Rt. Rev. George Worthington, heard about us in some way and that we were going begging, so he came on to New York and gave us a cordial invitation to come out into his field and work. Nebraska was not a missionary district but a fully organized diocese. It was, however, assisted by a missionary grant from the National Board of Missions, and it was really a missionary field.

I was still a deacon when I went to Omaha, but very soon after my arrival, Irving Johnson and I, with John Albert Williams, a Colored deacon of the diocese of Nebraska, were ordained to the priesthood by Bishop Worthington. This ordination was on St. Luke's Day, October 18, 1891, at St. Matthias Church, Omaha. We received at last our great commission to go forth as ambassadors of Christ.

I cannot think that any other life work has such compensations and rewards in the confidence and friendship of those whom a priest and pastor tries to serve and from whom he seems to receive far more than he attempts to give; and the privilege of ministering to the sick and suffering is itself like a sacrament of grace. To teach and to preach is a labor, but a labor of love; if one can only keep one's balance, without overmuch self-esteem, then it is not love's labor lost.

Omaha, the principal city of Nebraska, was to be our headquarters. Its name is derived from that of an Indian tribe and

it has an interesting place in our history as the western starting point of the first transcontinental railroad. The Union Pacific was completed in 1869. A golden spike was driven at Ogden, Utah, on May 10th of that year, so joining the Atlantic and Pacific Coasts in a band of steel. It is almost impossible to overestimate the importance of the result of this linking of the East and West, and it seems strange to me that it happened during my lifetime, three years after I was born.

Previous to this time the covered wagon, the Prairie Schooner, was the only way to haul freight across the continent, and the stage coach was the only passenger service. The mails were handled by the "pony express," riders in relays, carrying mail pouches. I remember seeing pony express postage stamps on old letters in our attic at home. Other and even older letters had no sticker stamps on them, but just a red seal stamped on by hand with the amount of "postage due" written in ink by the post office, and the amount was collected on delivery.

When we got to Omaha it was, of course, quite a city, but it was only 12 years older than I was, as it was 36 and I was 24. But in spite of its newness it was a thriving and ambitious town, with hotels, banks, paved streets, and trolley cars. Electric cars were really more common then in the West than they were in the East, where the old horse cars were still in use.

Although most of the streets were paved, the sidewalks were of wooden planks laid crosswise. One had to be careful not to step on the ends of the planks, for if the nails were loose, then the other end would fly up and hit you, or somebody else! The Rev. John Williams told me that when he had first come to Omaha the streets were not paved at all, and after wet weather vehicles would bog down; and on the main street of town there would be signs stuck up in the mud-holes "no bottom here."

The dwelling houses were mainly wooden, and it was quite usual for a man to buy a house in one section of the town and have it moved to a lot in a different section. At one time, I remember, our street was blocked four ways by houses in this process of moving. We lived near the intersection of two streets; and there was no way out for us except by clambering around a house. We were marooned for some time, for of course they moved slowly.

When Omaha was first built, the city of Florence, about four miles north on the Missouri River, was somewhat older and wanted to be the capital of the state, and when Omaha was given that honor, almost all the houses in Florence were moved to Omaha! Later, Lincoln became the capital.

So common was this habit of house moving that it caused no particular comment

when, in 1893, a house was moved from one end of the city to the other, given a new coat of paint and some alteration in the way of a new verandah; but when the owners returned from a visit to the World's Fair in Chicago, all they found was a vacant lot! It took them a long time to locate their stolen house!

My sister Eva (later Mother E. Mary, C.T.), went with me, and on our arrival we rented a house, and Irving Johnson came to live with us. Later, additional members of the associate mission were added to our household.

The arrangement we made with Bishop Worthington was that we were to have \$100 a month for our family group: living expenses, and \$25 a month for each member of the associate mission as an allowance for personal needs, clothes, carfare, etc. This was a very favorable arrangement for the diocese as three or four mission workers could be supported for about as much as one would normally cost. My sister received nothing, and she was worth more to the associate mission and to Nebraska, as a missionary, than all of us, or perhaps all of us put together. She had a small competence and she used it freely in maintaining the household, as long as we lived together we lacked no comforts. We limited ourselves to \$15 a month for personal expenses.

We had agreed with the Bishop before coming, to remain unmarried for a period of three years. Of course the venture would not have worked out at all unless we had made this promise. We also agreed to live together under a simple rule of devotion, study, and obedience.

When I say "we," I am referring to those young men who joined the associate mission later. These were Giles Herbert Sharpley, who came in 1892; Samuel Gardner Welles, in 1893; Cornelius Stevenson Abbott, in 1894; Horace Per Silver and Charles Herbert Young also came in 1894. There were others who did not actually join the associate mission but who lived with us for a time and were given assigned work to do. The Rev. John Calvin Gallaudet and the Rev. Stephen A. W. Pray were two of these transient members, and there were several lay workers. Thomas Yardley came out from the seminary during the summer vacation as did another candidate for the ministry, Francis W. Eason. Then we had Peter Hoyt and William James Blue as lay workers, neither of whom were ever ordained. James Wise, one of our Omaha boys, became first a lay member of the mission and carried on his studies for the ministry with us. He was ordained priest in 1902. "Jim," as he was to be, was a brand snatched from the burning, as he was rescued from a railroad office and switched into the ministry. He was a genuine Scot, born in Dundee; a delightful companion, a hard worker, conscientious and effective. He had a heart of gold and



GTS MISSIONARIES AT OMAHA: (left to right) Rev. Messrs. Charles H. Young, Percy Silver, Paul Matthews; Bishop Worthington; Rev. Messrs. Irving P. Johnson, James Wise, J. A. W. Pray, Samuel G. Welles, Peter Hoyt.

alert mind. He always felt, I think, that he owed everything to the associate mission. His career, all too short, was distinguished. At the age of 43 he was elected Bishop Coadjutor of Kansas and was not quite 64 when he died on July 8, 1899.

Most of these men have had outstanding careers in the Church. Young, as rector of Christ Church, Woodlawn, Chicago, and headmaster of Howe School; White, as rector of the Cathedral in Grand Rapids and later as dean of the Cathedral in Cleveland. He was chosen as Bishop of Northern Michigan, but declined the election. Silver was chaplain at West Point and later serving as chaplain in the Philippines, and he was only 63 when he died of the honored rector of the Incarnation in New York City; he was thrice elected to the episcopate—in Kansas, in Texas, and in Wyoming.

Sam Welles has been very close to me throughout the years. After leaving Omaha he went to Council Bluffs, Iowa, just across the Missouri River, and thence to Peoria, Ill., and then in 1900 he came to Cincinnati as my assistant at St. Luke's Church, and after a two-year period in Oklahoma he returned to St. Luke's as rector in 1904. Then he returned to Oklahoma, but when I came to New Jersey I brought him back with me to take charge of the work in the institutions in the diocese; the hospitals, orphanages, homes for the

aged, sanatoriums, prisons, and asylums. Sam was the good samaritan of New Jersey for 25 years.

It has always seemed very strange to have renewed my association with the Rev. Stephen A. W. Pray after nearly 35 years, for when I came to New Jersey as Bishop, I found him installed as caretaker at the old Washington Headquarters in Rocky Hill.

Others who came later, some of them after I left Omaha, were Walter S. Howard (1896), Francis S. White, and William Herbert Moor, both in 1899.

Again, with Herbert Moor my lines crossed. For when, soon after I became Bishop of New Jersey, I began looking about for a vicar of Christ Church Pro-Cathedral in Trenton, I invited Moor to come, and he did. This was in 1916, and then followed a very close and affectionate association for nearly 20 years, until his death in 1935.

In passing, it is of some interest to me that Christ Church, Trenton, was Edward J. Knight's parish, and the building occupied by the Trenton Associate Mission, which was founded by him, became the diocesan house and was in use as such when I came to New Jersey 25 years after Knight, Johnson, and I had first planned to go out together. Knight became Bishop of Western Colorado in 1907.

We had a very simple organization. We chose one of our number to act as

head of the mission, but his direction consisted mainly in oversight of the work and planning schedules. All things went pretty smoothly and by common consent after discussion in conference, and the head was never dominant until later, when the Rev. James Wattson came from Kingston, N. Y., and tried to turn the associate mission into a semi-monastic community, with silence at meals and a stiffer rule of life. I am inclined to think that this contributed largely to the giving up of the work, as the members, one by one, went away. Wattson later became a Roman Catholic, and under the name of Paul James Francis founded the Society of the Atonement, a Franciscan monastic community at Graymoor, N. Y.

We did have a rule of prayer, study, and work, but it was a simple one. The daily Mass, Matins, and Evensong; group meetings for study of Greek and Hebrew each morning for three hours; and parish work in the afternoons and evenings.

PANIC OF '93

Omaha itself, before we arrived, had been having a brief and baseless "boom" and there had been much speculative building, but the boom collapsed and many houses were vacant; and in 1893, two years after our coming, there was what we should now call a "depression." We called it "hard times," and the "panic of '93." I remember the stream of poverty-stricken

farmers going back East, crossing the Missouri River, getting away from the prairie farms where long continued drought and crop failure and mounting mortgages had made it impossible for them to live.

There was actual famine in Western Nebraska, and I remember the happy shock with which I received a letter enclosing a check for \$1,000 for relief work in this stricken area. I distributed this gift through the relief agencies. What amazed me was that any one had enough money to spend in such a large and generous way. It was the first experience in my ministry, but I am glad to say not my last, with a large-hearted giver.

Our first headquarters were on North 18th Street, where my sister Eva made a home for Irving and me. We selected this house because it was near St. Barnabas Church, which we held in much the same regard as faithful Roman Catholics revere St. Peter's and the Vatican. The rector, Fr. John Williams, was our mentor; we were his faithful and devoted neophytes. He was a keen partisan, and in the forefront of every ecclesiastical battle. While we did not actually get into hot water, we found the stream pleasantly warm much of the time. Each diocesan convention, we felt, was a battlefield, and it seemed to us that the very life of the Church depended on electing our candidates to diocesan offices and positions, and in defeating the opposition. It seems strange to me now to think that 50 years ago things which are practically in general use in these days were matters of heart-rending controversy then. Altar lights and special Eucharistic vestments of alb and chasuble (to say nothing of that ecclesiastical vermiform appendix, the maniple) were regarded as dangerous and Romanizing practices; and along with these went such acts as reverencing the altar and the use of unleavened bread in the Eucharist.

We all of us owe a great debt of affection to George Worthington, who was Bishop of Nebraska from 1885 to 1908. He was a genial soul and of a generous heart. He was most sympathetic with our work and fostered it in every possible way. His diocesan funds did not permit any large appropriation, and, indeed, I suspect that the moderate amount needed to support the associate mission was one feature which made a strong appeal to a Bishop hard put to it to carry on a widely extended work in a diocese so largely missionary as Nebraska then was, and still is.

John Worthington was the Bishop's brother, and he was a dear. We were always welcome at Bishopthorpe, where the two of them kept bachelor's hall. After "Mr. John's" death the Bishop married, much to his happiness and comfort. He was obliged to leave Omaha later, because of its altitude of more than 1,000 feet, and live at sea-level, as he had angina pectoris; so he asked for a Coadjutor in 1899 and lived in New York City at the old Manhattan Hotel on 42d Street. He was referred to, with characteristic New York irony, as the "Bishop of Manhattan."

FIRST COADJUTOR

When the election for a Coadjutor took place there was, of course, a contest. The high Churchmen nominated the Rev. Arthur L. Williams of Chicago, but there

was a group in the convention opposed to Mr. Williams and advocating the election of the Rev. Dr. Fair, dean of the Omaha Cathedral, who was a moderate Churchman, while Williams was reputed to be advanced.

One of the wardens of the Cathedral was the brother-in-law of Bishop Millspaugh of Kansas, and while Canon Marsh was in the midst of his speech nominating Mr. Williams, this gentleman asked a sly question, well aware that Arthur Williams was not a college graduate, as he went from business into the ministry. He said, "Canon Marsh, can you tell us of what college Mr. Williams is a graduate?" A very innocent query, ostensibly put for the laudable purpose of eliciting proper information. Canon Marsh was unable to answer until Johnson, setting close by him, whispered to him, "Tell them that he is a graduate of the same institution of which Bishop Millspaugh of Kansas is an alumnus." And Marsh did it! Bishop Millspaugh was not a college man, either. The innuendo was answered far more effectively than by a mere retort. Johnson has always been a quick thinker and deadly in debate, the more effective because he could raise a laugh. As a consequence, he leaves no wounds; his opponents find themselves floored, but it is usually their gravity that is upset, and when they recover their balance they are unbruised.

We were, all things considered, a very congenial and happy group of young men, spurred by a common motive and bound together in a common cause, all eager and willing to work together, and to study, too, for study was a definite part of our plan; and on the whole, we stuck to it fairly well.

Each morning, after "Mass, Matins and Mush," we met for a study period. We tried valiantly to keep up our reading of the Holy Scriptures in the original tongues, Hebrew and Greek, with some side reading in Church history and theology. And then in the afternoon we went our several ways, to keep in touch with the people to whom we ministered and to make such new personal contacts as we could.

While we had assigned fields of work, there was frequently some interchange, our idea being to try to get a feeling of unity and fellowship between our scattered congregations. Irving Johnson had charge of St. Andrew's, Walnut Hill on 41st Street, and later of St. Martin's, South Omaha; Welles had St. Mark's, Florence, and Holy Cross, Papillon (both out in the country); I had St. Augustine's, Hanscom Park, and St. Paul's, Omaha, on 32d Street, and later, Young and I had St. John's, Omaha. All of these churches were missions except St. John's, which was an organized parish with a vestry. St. John's rather resented having to come under the Associate Mission but its hurt dignity was somewhat soothed when we made it our official headquarters and later built our mission house there, and established the parochial school.

We felt that an occasional interchange between us would make for a more united work and give a feeling of solidarity. I think it did that for us, but I doubt if it had much effect in giving the congregations a sense of fellowship with one another. We built a new church for St.

John's further out from the center of town.

We moved from the North 18th Street house to a somewhat larger house on California Street, out near St. Andrew's, but it was a mistake. It was well enough in the summer time, and had a good bit of land about it, but it was flimsily built, and the hot-air furnace was a total loss. When the cold weather came (and Nebraska gets pretty frigid in the winter), we found that our heater delivered smoke and mephitic gas, but no warmth! Our landlord had warned us against the place, and stated firmly that he would not make any repairs.

I remember in one cold snap that we had to keep the water running from the taps in the bathroom to prevent the pipes from freezing solid, and as a consequence there was a miniature ice-gorge in the bathtub! We put in stoves wherever we could, and wore our warmest clothing and took no baths, "for the duration!"

We had a little oratory which we constructed ourselves, up in the attic, using heavy building paper to make walls and ceiling. Of course there was no heat in it at all, and frequently, at our early Masses the water froze on the paten when we took the ablutions.

Once our devotions were nearly broken up by an involuntary obeisance on the part of Blue. He had come up to the service with a heavy pea-jacket on, tightly buttoned, and he had his hands deep in his trouser pockets, to keep them from freezing (so he said) and when he knelt, the being no barrier in front of him, he began to lose his balance and kept on going down. It was a gradual and rather slow process as he was very strong and had put forth every ounce of his energy to keep himself erect; but his hands were firmly planted in those pockets and he could not free them to break his forward fall, so with agonizing deliberation he got lower and lower until his nose and forehead reached the floor. He wasn't the only one who lost his gravity; all got up and stole out as silently as they could, leaving me at the altar, and Blue prostrate; and I missed seeing it! fortunately, I think, for I was on with the service in blissful ignorance. If I had known, I fear that I, too, would have had to beat a retreat to leave poor Blue alone in his struggle. I will say that he held his tongue. He might have said much, and in that, he "kept the victory even if he didn't keep his balance."

We left our California Street home after one winter there. My sister and I took a house at 28th and Blondo Street while Johnson, Silver, Welles, and Blue moved to a house on Franklin Street; and here began our parochial school.

My sister Eva and I lived together for a time, while our clergy house next to St. John's Church was building. We had come into a modest inheritance and that made it possible to build a suitable and roomy clergy house with oratory, library, dining room, and kitchen on the first floor and four or five good bedrooms above. As soon as it was completed, I moved with the other men, and my sister Eva was able to carry out a plan, which had been seething in her fertile mind, to establish a house of women workers. Here was

transfiguration. We irreverently dubbed it the "House Martha" because it was a hive of industrious women workers. I call them women, but they were very young; Beatrice Henderson (later Mother Beatrice), Grace Keese, who married Irving Johnson, Pauline Welles, Sam's sister, Caroline Jordan, and others. They visited the poor and sick, they taught in the Sunday school, and sewing classes, and taught in the parochial school. It was a missionary enterprise of importance, and it cost the diocese of Nebraska nothing.

We had a "yen" for teaching. So we started a school; and it was rather a success. We had, of course, the usual course of studies, but laid emphasis on religious teaching. It kept us busy, along with our other work, but that was good for our souls. My experience has been that the best way to learn, is to try to teach. I further believe that what is most needed in the Church today is teaching, sound and simple. Too often preachers feel impelled to oratory; plain instruction seems to them too simple, but what seems A B C to them is often X Y Z to the congregation. In their flights of rhetoric they often miss the point and fail to reach the minds and souls of those whom they most wish to guide and influence.

My opinion is that a good way for young men to begin their ministry is to start out in an associate mission, if they really will and perhaps I should say, if they can, for it does seem to take some natural congeniality for a group of ardent youngsters to be able to live together; it also allows for a considerable exercise of self-control. As Johnson used to say "it takes a grace for men to live together in harmony," and there is no doubt that he had it. He became rector of St. Martin's Church, South Omaha, in 1894, but retained his connection with the associate mission until 1901. Ten years in all.

On the whole, we lived well. Most of the time I was the "commissary" and did the marketing, and I learned how to do so by providing for a hungry family. I did not buy butter by the pound, but at the wholesaler's I got a firkin at a time. Meat was cheap, as we were so near the great packing-houses at South Omaha; we often caught the smell of them. One friend said jokingly, "When the wind is from the south in the evening, you don't want meat for breakfast the next morning!"

We had a faithful and efficient housekeeper, who did the cooking, served our meals and did all the cleaning and housework, bedmaking and dusting, for \$3.00 a week. We had no domestic crises or worries, and we lived like lords.

On Sunday nights we had a late supper, after the last man got in from his evening service, and it wasn't wise for him to be in the oratory. We prepared it ourselves, using a chafing-dish on the dining-room table; usage and scrambled eggs, or something else as succulent, and after supper that delightful sense of nothing to do until the next day!

I have said that we were a congenial and happy group, sure enough of ourselves and of one another to have little constraint. Sometimes our interchange was rather pointed, but it was not ill-natured,

One Saturday night Irving came in, tired as most of us were, and said, "I'm just about all in; what are you going to preach about tomorrow at St. John's, Paul?" And I said, somewhat smugly, I fear, "My text is 'Whosoever shall keep the whole law and yet offend in one point, he is guilty of all'" (St. James 2:10). "Huh!" said Irving, "You can't make anything out of that!" "Oh, can't I?" said I. "If a man offends in one point he is guilty of all, because (a) he has broken the unity of the law, for the law is one; and (b) he has broken the unity of his own nature, for man is one; and (c) he has broken one of God's commandments, and so he has destroyed the unity which ought to exist between man and God, for God is One." "Well, you might make that do," he drawled, and left me feeling pretty flat. On Sunday at dinner, he turned to me and said, "Paul, you're going to preach at St. Andrew's tonight; better not use that sermon there because I preached it this morning."

One of the features of the clergy house was our little chapel. It was on the ground floor with an outside door, and another door opening on the front hall. It was used for our own daily services, and was also convenient for Lenten and special services for St. John's congregation.

One morning at breakfast Irving charged us all most emphatically that we must keep the "great silence" all day long, as he was to conduct a quiet day for women in the oratory and he didn't want us to come barging into the house, as we

a lot of noise. We all promised, and tiptoed in and out as occasion called for. Sometime during one of the quiet intervals, that is, when he wasn't making an address to his listeners, Irving felt the urge to speak to Silver about something, and so going out into the hall and leaving the door open, he called out "Percy!" but there was no answer. Morally certain that Percy was in, Irving raised the pitch of his voice to full power, and all who know him will understand what that means, and he shouted "Percy! Percy!" Then there came a gentle, slithering sound from the upstairs hall, and Silver's face appeared over the bannisters. Much incensed, Irving, forgetful of what he had wanted Percy for, inquired somewhat truculently, "What are you doing up there?" "I'm trying to keep quiet," replied our incorrigible. It was all distinctly audible to the faithful souls kneeling in meditation in the oratory, and I am sure gave them a thrill of real pleasure.

Happy days, indeed! The ties of friendship knotted there have endured and never will be forgotten. Percy, who looked like Galahad and who lived, in later years, in spite of bitter sorrow, like a gay and gallant troubadour; Sam Welles, who worked so closely with me later in New Jersey; Jim Wise, the open-hearted enthusiast, in whom burned an undying fire; Frank White and Herbert Moor, whom I knew later; Charles Herbert Young and Cornelius Abbott, Yardley, Gallaudet and dear old Mr. Pray. I have not forgotten, nor can I forget.

MAKE ROOM

MAKE room, men of power, when you meet
To weigh, decide, deliberate;
Make room in your rows for an empty seat;
Make room for the dead in your halls of state;
Room for a mother whose son is dust
In his narrow bed of alien sod.
The rich may be there but surely must
Make room for the precious poor of God
And for the sightless boys who know
Beauty darkened by the curtain
Over their eyes; for this is certain:
Peace must be won with the healing wood
Of a thousand crosses—row on row—
And with our own accepted rood
Borne with those whose arms are ever
Fixed in the form of mute endeavor.
Hush your voice for the voiceless crowd
Wandering in an endless stream
Of children crippled and women bowed
By a burden of which we can only dream.
They ask what price you will pay for peace;
What brave new charter you will write
For the yet unborn. Will you learn from these,
Prisoners of perpetual night?
(Hear—in your shelter of quiet walls)
It is the voice of God that calls. . . .
Pray that the sins we dare not name
Burn out at last in a costly flame.
Make room—for the deep, resistless tide
Of the mighty meek, too long denied.

LOUISA BOYD GILE.

Television: Airwaves Church of the Future

By the Rev. David Churchman Trimble

THE RADIO Corporation of America advertises television as the "Baby that will start with the step of a giant." General Electric expects among the important changes in postwar radio that hundreds of FM (frequency modulation) stations will be constructed. These will mean for the listener reception which is virtually static free plus music in "full color," which will be as superior to present day musical entertainment on the air as the natural color photograph is in advance of the black and white print. Likewise after the war television may be expected to develop into a separate broadcasting enterprise introducing new opportunities both for the producer and those on the receiving end.

As the Church is already a heavy purchaser of radio time it is interesting to note how new developments will affect this important field of broadcasting. James D. McLean of the General Electric Co., in his article entitled, "Television Broadcasting Postwar," says, "In a recent survey conducted for the electrical industry by the Psychological Corporation, 1,000 men and women and 500 boys and girls of high school age all over the country were asked what new inventions would raise their standard of living after the war. Of the adults who expressed an opinion, 58.5% said "television," while the answer, "radar," was a poor second with only 24.1% of the replies. The high school students' opinions followed their elders' very closely. This survey is just another indication of the great interest the general public has in television. Interest in television has been growing very rapidly in the last few months, and many forward thinking broadcasters, department stores, newspapers, and merchandising organizations are now making plans to enter the field of television broadcasting after the war. Many representatives of these industries are coming to Schenectady to see the studio and transmitter facilities at station WRGB."

Television will add a new dimension to entertainment coming into homes. It will make possible extensive new advances in the advertising field. For example, a fashion show advertised on the top floor of some department store may be flashed visually hereafter not only to customers in other parts of the building but to a prospective market in homes far distant. By television a theatrical production will be limited no longer to one theater but may be projected upon the screen of a number of theaters at the same time. This will also be true for sporting and news events.

The church service in the larger church, located centrally, with able preaching, colorful setting, and highly trained choir may in the future be audibly and visibly carried to the congregation worshipping at a country crossroads church edifice. Those living at isolated points in some

distant corner of the diocese need only turn a dial and have projected before them the identical service of the cathedral in the metropolitan center. To state that lay readers in small churches will welcome the advent of this type of television is to state the case mildly! Further, a general message to the Church, as a bishop's pastoral letter, need no longer be read to congregations half asleep, but may be preached personally and visually to them by the bishop himself over the airwaves.

Incorporating all the assorted findings of radio, stage, and screen a typical master broadcasting station of days to come will be far more complex in design than those we know at present. Included will be such features as a large, revolving stage divided into many scenery sets, thus allowing for a rapid change of setting and subject without disturbance or duplication of such mechanical apparatus as cameras, lights, microphones, etc. Outside the studio of the future landscaped grounds, swimming pool, and other sports' facilities will permit a large number of outdoor shows to originate on the spot. A church set, including altar, pulpit, sanctuary, choir stalls, hangings, etc., of necessity must be among the studio properties.

With the advent of television no longer can the parson breeze into the broadcasting room, script in pocket, five minutes ahead of the scheduled broadcast. Will not make-up for him be of importance too? Jessica Dragonette, well-known radio concert-singer, writes, "some believe in dark blue makeup for eyes and lips, others believe in dark green. Both factions believe in panchromatic powder." Imagine the clergy in this new role! The performer in the church broadcast of the future must be telegenic, which means easy to look at, to photograph, and to listen to. This requirement includes everybody, priest, preacher, organist, chorister, acolyte, and announcer. Some like the writer may have to adopt for the broadcast a toupee to be appealing and presentable to the public! It is said that already many radio artists lack telegenic appeal. By law of averages this cannot but be true in the Church, too. The

THORNS

THORNS that grow beside the way,
Thorns that baulk me when I stray,
That interlace their ugly arms
Where some forbidden vista charms;
By their bloom I know them Yours,
And by the scent their flowering pours,
A sweetness in and out of doors.
Grudging the follower who mourns
Learning also by the thorns.

ALMA HILL.

camera photographs only reality. In a religious broadcast it can turn impartial from altar to organist, from preacher to chorister. The performer will have dress and act the part assigned him. Personality and dramatic ability will be at a premium. One cannot help pausing to recall the pulpit personality of the late George Craig Stewart, Bishop of Chicago whose preaching power was enhanced by his natural gift for the dramatic. His kind will be sought out in television days when emphasis will rest on not script and voice alone, but too the use of hands, facial expression, the grace of every bodily movement.

Color, too, in television will play a goodly role. For the video, or seeing audience (sometimes called videoists) color means heightened pleasure plus superior entertainment. For the producer it means an added dimension and additional emotional, realistic appeal. Those churches specializing in colorful vestments, ornamentation, stained glass should have distinct advantage in future broadcasting. The symbolic colors—red, green, violet and others sometimes used in church like blue, scarlet, and gold—all the serve to enliven the drab setting as the multicolored sunset the grey winter landscape.

To contemplate the future of television requires the imagination of a genius like Roger Bacon or Jules Verne. One production director, Thomas H. Hutchinson of RKO-Television Corporation, says, "In the years ahead of us I believe that the program builders of America are going to find television an insatiable monster that will devour in its stride the work and brains of thousands of men and women. . . . Television is going to absorb the equivalent of 20 times the output of the present motion picture industry. . . . It's a bright future and one we ought to get started on."

It is estimated that within five years after the war there will be at least 100 active master television stations in the country with more than one-half the population of the United States within their service areas. New fields in the world of Church broadcasting, religious music, drama, and teaching lie fertile before us. It must be noted that the new seeing audience—videoists—will not be interested in shoddy, careless, poorly executed Church entertainment. The bringing of the religious broadcast into the home of those who care to dial to it becomes increasingly a sacred function calling for all the talent, beauty, and reverence Church ingenuity can summon. The gateway to this new land of opportunity is swinging farth open. The land will be occupied by those prepared to work it. No diocese, if progressive, should miss the exploitation of this newest outlet for evangelism. The time to make plans is not tomorrow but today.



JEAN DRYSDALE, EDITOR

Marriage Legislation

CHRIST AND DIVORCE. By Felix L. Cirlot, Th.D. Obtainable only from the author, Versailles, Ky. Pp. xiv-237. \$2.50.

Those who are acquainted with the scholarship, sincerity, and seriousness of Dr. Cirlot will welcome with interest his contribution to the present discussion of the Church's marriage legislation. As a student of the New Testament he supports by both lower and higher criticism the conclusion that Our Lord taught the indissolubility of the marriage bond—not an ideal, still less as a piece of legislation, but as a statement of the truth of God. To put this more technically, a common source of Matthew 19:1-12 and Mark 10:1-12, without the "exception-clause" of the former (or the reference to the Roman, but not Jewish, custom of divorce initiated by the wife in the latter), is the basic tradition as to what Jesus taught on this point; and the tradition is thus accounted for by accepting its truth. As a Christian Dr. Cirlot then urges that the Church's duty is to follow her Master's teaching in her own requirements, and he crosses swords with several distinguished contributors to church periodicals as to what this means in the present age. The reader might wish that these important conclusions were presented in a more graceful style, but may be assured that the careful following of Dr. Cirlot's arguments, New Testament in hand (and relying no one need object to being called on to consult that volume) will be rewarding. The reviewer finds them on the whole convincing, though he would note that more familiarity with form-critical as well as source-critical technique might have led to a helpful conclusion as to the tradition, if any, of Matthew 19:10-12 to that precedes.

For the Catholic Churchmen reason, experience, and the tradition of the Church must play their part, along with the interpretation of Scripture, in the discussion of such a question as this. Dr. Cirlot offers a number of useful comments on these broad aspects of the subject, although they are strictly incidental to his topic. His main proposal is that we should, by eliminating the "innocent party" provision, return to the ancient tradition of the Church. We could then no longer as a Church inquire should this married couple be allowed a divorce? though we would still have to ask on occasion "was this couple really married?" Questions of the proper impediments, of the relation of Christian and non-Christian marriage, and others of that sort then come up. Dr. Cirlot raises but does not further discuss the question whether "some element of intention ought enter into the definition [of Christian marriage], or some element of understanding what the teaching of Christ demands in regard to marriage, especially in regard to indissolubility" (p. 190). For these unions which in inception were below

the Christian and natural level of life-long monogamy some application of the "Pauline privilege" seems justifiable, although Dr. Cirlot prefers the stricter view of that particular question, namely that St. Paul did not allow remarriage. (As Bishop Kirk notes in his useful study, *Marriage and Divorce*, this is the view of St. Augustine and Canon Lacey, though not the modern canonical practice.)

It is a temptation for the reviewer to embark on the various problems which Dr. Cirlot refers to in passing. He has a note on the limitations of Our Lord's human knowledge, referring to his articles in this paper last fall, and a canonical interpretation of "Section VII of our present Canon" (since the last renumbering this is section 3 of Canon 15), which argues, to the reviewer's satisfaction, that we cannot have intended, canonically, to allow the public blessing of those married contrary to the "word of God," as declared in the Prayer Book and Canons. And various other matters. The reviewer hopes that there will be other discussions dealing with "Christ and Marriage" rather than "Christ and Divorce," and having less the character of rebuttal than much of Dr. Cirlot's book does. But they may well in large part build on his work, in which all those interested in the important subject of the Church's marriage law will find much of value.

E. R. HARDY, JR.

Dr. Latourette's Final Volume

ADVANCE THROUGH STORM. By Kenneth Scott Latourette. Harper. \$4.00.

The seventh and final volume of Dr. Latourette's superb *History of the Expansion of Christianity*; the period covered being that between 1914 and 1944. After three introductory chapters on this period as a whole Dr. Latourette's survey passes around the world from country to country, beginning with Europe and ending with Japan; each of the 11 chapters carrying on the story from where it ended in the earlier volumes, while chapter XV summarizes the results. The method is the same as before; meticulous detailed information about missionary progress and regress in each place. The three decades were a terrible period in the world's history and from the human standpoint "the natural supposition would be that in the period of change Christianity was a receding force." And yet the contrary was true. "Christianity, far from disappearing, in 1944 was a more potent factor in the total world scene than it had been in 1914" (page 410). These are comforting words, but they may be trusted; Dr. Latourette's book is above all the book everyone trusts. A few other of his conclusions are interesting. "Protestant Christianity . . . in general, was continuing to display more new movements and to exert a greater influence upon mankind as a whole than

was the Roman Catholic Church. . . . Numerically Protestantism was winning many more converts from the Roman Catholic Church than was the latter from Protestantism" (pp. 16-17). Not of course everywhere. In China the Roman Catholic missions were the most successful (the reverse was true in Japan), while in the Sunda Islands "something of a mass movement toward the Roman Catholic Church was in progress" (p. 206). And—as an item of curious information—of the non-Roman bodies in America the maximum per capita giving to missions is found in the Seventh Day Adventists.

Chapter XVI devotes 50 pages to what is nothing less than a general summary of the contents of the whole seven volumes; a chapter that should be republished separately and given the widest possible circulation. In Chapter XVII a comparison is made with the records and possibilities of other religions, while in Chapter XVIII, "The Conclusion of the Whole Matter," Dr. Latourette, the Christian, at last allows himself to comment on the results reached by Dr. Latourette, the objective historian. The Christian declares that Jesus is "very God of very God"; "insists that in the birth, life, and death of Jesus is revealed the fashion in which God deals with man" (p. 504). Where this belief is obscured the missionary progress is lamed or destroyed; the more extreme deniers "the Socinians and Unitarians, had scarcely even a fleeting share in the expansion" (p. 485). "In him was life and the life was the light of men." "In the first century that had been an assertion of faith. By the twentieth century experience had made it demonstrated fact" (p. 482).

An exhaustive bibliography, a detailed index and 12 maps complete the work.

Reviewers have exhausted superlatives in praise of Dr. Latourette's achievement, so to say that we owe him inestimable gratitude is enough to add to the universal chorus.

BURTON SCOTT EASTON.

Nestorian Commentary

NEW TESTAMENT COMMENTARY. By George A. Lamsa. Holman. \$3.75.

Another of Mr. Lamsa's contributions to his theory that the Syriac Peshitto is the original text of the New Testament, from which the Greek was often erroneously translated; a theory due to his convictions as a devout member of the Assyrian Nestorian Church. The present volume consists of commentaries on short selections from the New Testament outside the Gospels, illustrated chiefly by his familiarity with Oriental customs. He gives many picturesque details, some of which are really helpful while many others are irrelevant; there is a constant failure to realize that life in the first-century Roman Empire was not identical with that in 20th-century Mesopotamia. Consequently gross errors appear, as when he describes the Areopagus in Athens as a building. Mr. Lamsa's Nestorian theology, moreover, does not clarify St. Paul's teaching and makes him identify the Scarlet Woman of Revelation 17 with Constantinople; i.e., the Orthodox as the persecutors of the Nestorians. B.S.E.

Sunday Duty

A LETTER in this issue from a serviceman expresses a point of view held by many Churchmen in the armed forces: "I normally attend the Roman Catholic Mass when our own service is not available." On the other hand, there are many who think that the Episcopal Church should be happy with its classification of "Protestant" in the armed forces, and that Churchmen should consider the general Protestant service the one to attend in fulfilment of their Christian duty "to worship God every Sunday in His Church."

Both sides are often frank and free in their disapproval of the policy of the other and an interdenominational magazine has vigorously intervened in one side of this family argument—a most unfortunate and rash procedure. Both can cite canonical, theological, or spiritual ties and similarities with the bodies whose services they attend as ground for their choice. For the Episcopal Church does have affinities with both Catholic and Protestant bodies, officially as well as unofficially by the leanings of its members.

It seems to us to be fairly obvious that the normal Sunday duty of a member of the Episcopal Church is to worship God with his fellow-Churchmen according to the formularies adopted by the General Convention of his Church. When a Churchman puts on a military uniform, he does not (as some foolish utterances suggest) temporarily suspend his membership in the Episcopal Church, joining the Church of the nearest Protestant chaplain or a general "Protestant Church" of the armed forces; and his Sunday duty remains what it was before. However, the conditions of military life do impose many obstacles to the fulfilment of that Sunday duty; particularly the obstacle of separation from the Church's ordained ministry, and in some cases separation from other laypeople of the Church as well.

In such cases, the loyal Churchman should, we believe, gather together with as many of his fellow-Churchmen as he can and with them read such portions of the Prayer Book office as a layman may read. These are indicated in the Prayer Book by the use of the word "minister," which nowhere in the

Prayer Book means "ordained clergyman." Any portions of the services theologically or canonically reserved to the ordained ministry are indicated by the use of the word "priest" or (in some cases) "bishop." If a Churchman finds himself entirely alone in this observance, it seems to us that he still ought to use the Prayer Book service, with the proper prayers and Lessons for the day, in union with his family, his home parish, his diocese, and the Episcopal Church throughout the world. That is the Church's "liturgy," the act of joint worship appointed for the purpose. Our own service is always "available," as long as there is one Churchman with a Bible and a Prayer Book.

Protestant chaplains of the various denominations are, according to our canon law, not empowered to conduct Episcopal Church services. Roman Catholic law is quite explicit as to the exclusion of Episcopalians from the offering of the Mass. Accordingly, any real liturgical accommodation of members of our Church by Roman Catholic or Protestant clergy is an impossibility.

There are some Anglo-Catholics and some Liberals who seem to feel that the view we express here is narrow and uncharitable; after all, the same God is the object of Christian worship, the same Jesus is the true priest and victor of the Holy Sacrifice. This is undeniable, and we do not doubt that God knows how to receive every loving motive of the human heart and will. Nevertheless, we of the Episcopal Church remain separated from our brethren in other Churches because loyalty to the Faith as we have received it requires that we do so. We remain united with the rest of the Episcopal Church by our acceptance of a Faith and Order and Liturgy, by our participation in the Church's life.

Having done his Sunday duty, any Churchman is free to join in worship with others across the lines of division. We may certainly pray with Protestants. We may certainly join with Catholics who are in schism from us in adoring Christ sacramentally present upon their altars. While not a part of the Churchman's regular Sunday duty, such sharing in ecumenical worship seems to us to be perfectly natural and right as long as it does not offend other participants in the service. The Roman Catholic regulations in this field are certainly such as to trouble the conscience of Catholics who are not Roman. Yet, if the officiating priest permits us to attend, knowing our affiliation, it seems incredible that even the strictest Roman Catholic could object to Anglican Eucharistic adoration. Of course, there are some Anglicans who multiply theological arguments against being happy in the sacramental presence, but their wisdom can best be answered by cheerful silence.

Let us, then, both Catholic-minded and Protestant-minded, remain clear in our adherence to the Prayer Book services of the Churchman's gladly accepted Sunday duty. And let us forbear from criticism of those who, having upheld the Prayer Book rule, join in worshipping God with their brethren in other Christian bodies, Catholic or Protestant. Until we have fulfilled the terms of Anglican unity by joining in the Sunday worship which is our duty, is it not rather pointless to make ecumenical gestures, whether in a Catholic or in a Protestant direction?

The Collect

First Sunday after Trinity

June 3d

"THE STRENGTH of them that trust in Thee." God's power is not given to everyone but to those who put their trust in Him, a trust that seeks to know and obey. It is not enough to say, "God will take care of me and I'll leave everything to Him," but rather we must say, "God helps me according to my faith in Him and therefore I must set myself to recognize every demand He makes and do all He asks." The first thing He asks is sufficient faith that makes us desire Baptism into His Name, with a determination to be obedient to all that implies, with resolution to overcome the inherent weakness of our mortal nature by seeking and using, especially in the Holy Communion, the power to keep the commandments of God and please Him both in will and deed. As we realize the love of our heavenly Father we learn that only response to that love can satisfy Him.

To the Living Church Family

From THE EDITOR

Captain Morehouse has returned to Washington after a tour of duty in the Pacific. A few dispatches sent from the Pacific, of which this is one, still await publication.

DEAR FAMILY: One of the great "human interest" stories to come out of the fighting at Iwo Jima is the use of human whole blood for emergency operations. Whole blood is even more effective than plasma in many cases. In the past, however, the use of whole blood in the combat zones was not generally feasible, as it required direct transfusion from a donor to the patient. In preparation for the Iwo Jima campaign, and for other operations in the Pacific, the American Red Cross put on an intensive campaign for whole blood on the West Coast. So effective was this campaign, and so efficiently was the blood handled by the Navy Medical Corps, that in some instances blood drawn from the arteries of a patient in San Francisco was actually used for transfusion on Iwo Jima in less than 48 hours.

Prior to the Iwo Jima campaign, the blood bank personnel on this operation were embarked aboard an LST(H), a landing ship equipped for hospital use. The program was in charge of a Navy Hospital Corps officer, Ensign Robert B. Roberts of San Bruno, Calif., assisted by two pharmacist mates. At a forward area, some 1,800 units (pints) of whole blood, flown out from the West Coast, were taken aboard, stored in portable transfer boxes. In these, the blood is carefully packed in ice, which is renewed every 24 hours.

Arriving off Iwo Jima, cases of whole blood were issued to certain ships designated to handle casualties, and beginning on Day 1 whole blood was furnished on request to all units ashore and to ships as needed. Early in the fighting, the blood bank itself was landed, and located in a central area accessible to all medical units.

While operating ashore, the blood bank received additional supplies of blood from hospital ships. As soon as the air field was in operation, blood was received by air—some of it, as mentioned above, within 48 hours of the time it was donated on the West Coast. However, in most cases the older blood was used first, as with proper care whole blood can be preserved for days.

In all, some 4,000 units (pints) of whole blood were used on Iwo Jima. So efficiently was this blood handled, that only 18 units proved unusable because of hemolysis, or breaking down of red blood cells—a remarkably small proportion of the total. In making his report on the medical and surgical aspects of the Iwo Jima campaign, the medical officer in command gave the highest praise to the use of whole blood, which, he said, was a material factor in saving many lives—how many cannot well be estimated, because of other factors involved.

The use of whole blood will doubtless save many lives in future battles. Modern medical science, together with swift air transportation facilities, makes it possible to use blood donated anywhere in the United States on far-flung battle fields across the Pacific or the Atlantic, within a very few days. Here is needed a modern miracle of blood—and one in which any able-bodied American should be glad to have the privilege of participating.

CLIFFORD P. MOREHOUSE.

That Pamphlet Again

ONE OF our contemporaries, scolding Bishop DeWolfe for his stand on the Rockefeller pamphlet, explains that the Federal Council secretariat "distribute or aid in distribut-

ing many pamphlets and leaflets which have not been first approved by their publications and executive committees."

"Those who have had experience with such committees," adds our contemporary, which itself is edited by a committee, "know what a long and tedious process it is to receive such official endorsement."

We have a high regard for the members of the Federal Council staff, and do not want to suggest that they have fallen into the typical bureaucratic pitfall of bypassing legislative bodies. Certainly they should have reasonable discretion as to the publication of the sizable volume of innocuous literature which such an organization must put out, and ought not to have to get a specific endorsement of each item. On the other hand, such a set-up leaves the prestige and influence of the Federal Council in their hands; giving them this discretion constitutes a general endorsement of what they do. If an unauthorized agent of our magazine were to sell a subscription and then make off with the money, we would have to fill the subscription anyhow. If an authorized agent of the Federal Council attaches the Council's name to an anti-credal and anti-sacramental pamphlet, he is committing the Council. Or if, as Bishop Sterrett argues, he cannot so commit the Council because of its constitution, he is contravening the Council's constitution, and must be called to account for doing so. At the same time, it is up to the Council to make matters right by explicitly declaring that the association of its name with the pamphlet was unconstitutional and that it does not and cannot endorse the views expressed therein.

This is what Bishop DeWolfe called upon the Federal Council to do. What is unfair about that?

Videoheaven

ARE YOU a videoist? If so, the electronic wonders spread before you by the Rev. David Churchman Trimble in his article, *Television: Airwaves Church of the Future*, may not make you feel ill. If you are a clergyman, organist, or acolyte, are you telegenic?

We sometimes wonder whether human dignity and personhood can survive the ingenuity of the human race at creating baubles for its entertainment. Yet, books continue to be published and plays to be performed in spite of the radio and movies. People still buy houses and live in them, in spite of apartments and hotels. Artists continue to paint pictures in spite of the camera. Indeed, there is such a spark of the divine in man that human dignity can even find expression through these media.

So don't worry too much about the telechurch and the videoprayer. Men and women will still gather together in their churches to worship God, and will not find it necessary to pipe their worship in from a cathedral. But, perhaps, on great diocesan occasions television will serve to make possible participation in them by people who could not be there, because of engine trouble with their helicopters. And simplicity and evident sanctity of face and manner may be found to have as large a measure of telegenicity as handsomeness and dramatic flair. If television becomes an important means of communication, the Church should be prompt to make use of it as a medium for evangelism and publicity. But let's keep straight in our minds at the outset the fact that videochurchgoing is essentially as inadequate as videolovemaking. Indeed, our medieval forbears thought that even the damned went to videoheaven—i.e., heaven was visible (or should we say videoable?) from hell.

DELAWARE

Women to Serve as Vestrymen

Women of the diocese of Delaware will be considered eligible to serve as vestrymen and wardens in local parishes, and as delegates to diocesan conventions or the provincial synod, it was decided at the 160th annual convention meeting in Wilmington.

The decision was announced after a committee named last year to study the question reported that nothing could be found in the Church constitution to prohibit election of women to these offices.

Plans for increased activity among migrant workers and Negroes throughout the state were made by the convention, including religious services and instruction, kindergarten and nursery supervision, and social welfare.

PENNSYLVANIA

\$200,000 Willed Calvary Church, Germantown

Calvary Church, Germantown, Pa., will get approximately \$200,000 from a trust fund created under the will of Thomas E. Baxter, who died April 1, 1940. The fund is given in memory of his wife, Mary E. Baxter, and his parents, Thomas E. and Elizabeth N. Baxter.

NEW JERSEY

New Suffragan Bishop Elected

The Ven. Alfred L. Banyard, archdeacon of the diocese of New Jersey, was elected Suffragan Bishop on the first ballot at the 161st annual convention of the diocese, at Trinity Cathedral, Trenton. Due to the inability of last year's convention to elect a Suffragan, the election was held over as part of the unfinished business of the present convention.

Bishop-elect Banyard was born in Merchantville, N. J., on July 31, 1908, attended Camden High School in Camden, N. J., and earned his B.A. degree at the University of Pennsylvania in 1929. He then attended General Theological Seminary in New York City where he received his S.T.B. degree. In June, 1931, he was ordained to the diaconate, and elevated to the priesthood in August, 1932, by Bishop Matthews, then Bishop of New Jersey. On September 1, 1938, he married Sarah A. Hammer. Before his appointment as archdeacon, he was rector of St. Luke's Church in Westville, N. J., from 1932 to 1936, and rector of Christ Church, Bordentown, N. J.

Bishop Gardner, reviewing the activities of the diocese during the year, reported financial conditions generally good with an "encouraging response" to the quota, assessments, and various appeals. A determination to wipe out parish debts was apparent throughout the diocese. He reported the receipt of a \$100,000 legacy

for the diocese from the late Mrs. Katherine Winthrop Kean, the income of which is to be devoted to such purposes as the trustees saw fit. As an encouragement to a strong diocesan organization, he suggested consideration for increments in minimum salaries in the parishes and missions in the light of present day living costs. Support was asked for the \$5,000,000 drive next year for the replacement of war-damaged parish buildings and facilities in countries swept by the conflict. The Bishop also proposed changing the time of the convention from May to late September or October, stating that the nearness to the next year would give the convention a more realistic view of the budget and activities.

ELECTIONS: Standing committee, Very Rev. F. M. Adams, Rev. Messrs. L. E. Hubbard, W. H. Stowe, R. G. W. Williams; Messrs. B. B. Locke, J. B. Tomlinson, Hon. F. M. Pearse, Hon. C. P. Hutchinson. Cathedral Foundation, class of 1946, Rev. Messrs. G. H. Boyd, R. Comklin, A. L. Kinsolving, J. E. Purdy, R. G. W. Williams.

WASHINGTON

Cathedral Festival

By LEWIS T. BOYNTON

Less than a month before his untimely death, Franklin D. Roosevelt wrote a letter to Dean Suter endorsing the Washington Cathedral Festival. The late President's letter well epitomizes the aims of the festival.

THE WHITE HOUSE

March 19, 1945.

"My dear Dean Suter:

"As a Churchman, I am in hearty sympathy with any undertaking which will have the effect of quickening in the hearts and souls of our citizens an appreciation of spiritual values, to the end that there may be throughout the land a rededication to religion.

"I trust that the Washington Cathedral Festival, of which you write, will through worship, song, flowers, and preaching, emphasize what the Cathedral stands for, and the message which it has to offer to all people. May God bless the work.

FRANKLIN ROOSEVELT."

The festival ended May 13th after four memorable days of spiritual revival. From Ascension Day, when the festival opened with an early morning Communion service at which the Bishop of Washington was the celebrant, until the final service on behalf of world-wide Christian Unity, the Cathedral buildings and grounds were thronged with people of all creeds, attending services, lectures, recitals, out-of-door events and inspecting the large array of exhibits depicting the work of the Cathedral and of the Church in all its phases.

The precedent for such a festival can be found in the great fairs held in English Cathedral towns for centuries, centering in the Cathedral and on the grounds. Some of the best early religious drama and music were written especially for such occasions.

The whole festival, the first of its kind held in this country, was a continuous drama of what the Church means and the

multifarious undertakings which engage her best efforts. At the same time it was an appeal and a summons to all who call themselves Christians to go forward with increased zeal toward establishing a saner and more God-like world.

The first day of the festival was marred by rain so that only inside events could be enjoyed. On that day the annual meeting of the National Cathedral Association was held, at which time former Senator George Wharton Pepper, a lay member of the Cathedral Chapter, announced plans for a building fund campaign to complete the south transept and the nave. "On the best estimate," Senator Pepper said, "that we must raise a fund of at least \$1,000,000. . . . This appeal is made not only to Episcopalians, but to all who confess our Lord. We have the transcendent hope that they will make a votive offering to God for the service of all those brave men and women who have given their service and lives for their country in this and other wars."

At Evensong on the first day the preacher was Dr. Frederick Brown Harris, pastor of Foundry Methodist Church of Washington, and chaplain of the United States Senate.

Bishop and Mrs. Dun held a reception in the Bishop's House in the evening and the day closed with an organ recital by Dr. T. Tertius Noble.

Again on Friday the day opened with Holy Communion at 7:30. There were intercessions at noon in the Chapel of the Holy Spirit, and in the afternoon illustrated lectures were given on stained glass, by Wilbur Herbert Burnham, who made several of the Cathedral windows on religious painting, by James W. Larrabee of the National Gallery of Art; and cathedral personalities, by Clifford K. Berryman, well-known Washington artist and cartoonist.

In the evening the Cathedral Choral Society, directed by Conrad Bernier, sang the first part of Bach's *B Minor Mass*.

Saturday was devoted principally to field events starting with athletic competition among the pupils of the National Cathedral School for Girls. In the beautiful sylvan setting of the amphitheater there was also the crowning of the May Queen, folk dances, military drills by the girls of the school; and a May-pole dance by pupils of Beauvoir Elementary School, which is a part of the Cathedral organization. Later in the day there was a concert by glee clubs and the evening closed with a recital by the Society of Ancient Instruments.

The closing day of the festival was combined with the Day of Prayer and Thanksgiving proclaimed by the President. There were celebrations of Holy Communion at 7:30 and 9:30 A.M., a memorial service at 11 A.M., and at 4 P.M. a service on behalf of world-wide Christian Unity. In the latter service the sermon was preached by Dr. Marc Boegner, president of the French Protestant Association, and vice president of the World Council of Churches.

During the entire four days Cathedral

les were kept busy with pilgrimages through the buildings. The Bishop's garbs, now showing their best in flowers, tubs and trees, were also kept open to public.

One of the main features of the festival was the display of exhibits arranged by the cathedral and diocese staffs. In the 30 more booths the story was graphically told of the many phases of Cathedral history and activities, and of the undertakings of the Church in diocese, nation and world.

EXHIBITS

These exhibits, placed in corridors and rooms, attracted a continuous stream of visitors from noon until 7 P.M. each day.

Here the visitor had an unusual opportunity to see some of the most valuable and historic possessions of the Cathedral—paintings, communion silver, laces, embroidery, morsers, all exquisite in design and skillfully worked. Among the paintings on exhibit which attracted much interest was a portrait of the Presiding Bishop, by Mrs. Arthur Nash. This picture, intended for the diocesan house at Richmond, Va., was being shown for the first time.

Washington Cathedral possesses a collection of crosses, gathered from all parts of the world, which is priceless in intrinsic and historic value. Here one could see a Byzantine processional cross dating from centuries ago; a cross from Mexico used to carry holy oil for use at the last sacrament; a 15th century Spanish altar cross of rock crystal; an enamelled Russian cross of the 14th century; one made in Jerusalem from mother of pearl; and many others of varying design and material.

To show what the Church is doing for men and women in the service, an exhibit was put up showing standard chaplain equipment for the Army and Navy, both Christian and Jewish. A most colorful exhibit was that showing the triptychs for use in the Army and Navy chapels.

In St. John's Chapel of the Cathedral, the Standard Book of Common Prayer of the Protestant Episcopal Church in the United States of America was on display. Dean Suter, of Washington Cathedral, is the custodian of the Standard Book of Common Prayer, and that shown was the master copy to which all other copies of the American Prayer Book must conform.

OLD BOOKS AND MANUSCRIPTS

The treasured volumes of old books and manuscripts owned by the Cathedral were on view in the library, among them being an original Breeches Bible.

One of the unique displays was a stamp collection of religious and historical significance, especially those stamps showing features of cathedrals, saints and great leaders of the Church issued for postal use by different countries of the world.

Of similar interest was a collection of coins and medals reflecting the Cathedral's past and present.

The practical everyday life of the Church was not overlooked. There were well-equipped, miniature book stores displaying the latest Church literature and supplies. Another booth showed the activi-

ties of the diocese of Washington, especially in the field of religious education; the American Bible Society told the story of how it has distributed the Scriptures around the world. The American Red Cross was seen at work; there was an exhibit of stained glass; an ancient printing press produced Souvenir Cathedral etchings while one waited; and many rare flowers and herbs from the Cottage Herb Garden attracted considerable attention.

In our quick view we have missed some of the exhibits—perhaps important ones—but those mentioned will serve to give an idea of what Washington Cathedral has attempted to do in showing how many and diversified are arts and sciences which the Church dedicates to her service; and the widely varying fields of human activities which it is her mission to influence.

NEW YORK

Church Club Elects Officers

At its 58th annual meeting, held on May 7th, the Church Club of New York elected the following officers: President, Robert McCurdy Marsh; vice-presidents, Henry Maynard Kidder, Douglas M. Moffat, and Edward N. Perkins; secretary, J. Ralph Jacoby; treasurer, Hall E. Shepherd. Trustees in class of 1947: Ewen Cameron MacVeagh; trustees, class of 1948: Allen Evarts Foster, William Walker Kennedy, and George Gray Zabriskie.

Trinity Church Celebrates 99th Anniversary

Trinity Church, New York City, was filled on Ascension Day, May 10th, when the 99th anniversary of the consecration of the present church building was celebrated. This is the third edifice erected on the same site since the founding of the parish in 1697. Next year, there will be a gala celebration of the 100th anniversary.

The rector of Trinity, the Rev. Dr. Frederic S. Fleming, preached. Mozart's *Mass in B-flat* was sung by Trinity choir, with the organ and a full orchestra accompanying. The organist and choirmaster, George Mead, conducted.

NEWARK

Women's Rights

The committee on canons of the diocese of Newark was asked by the 71st annual convention meeting in Newark, N. J., to prepare proposed amendments that would accord women the right to serve as vestrymen and wardens in local parishes, and as deputies and alternates to diocesan conventions from parishes and missions.

Action was taken after a long discussion on amendment of the canons to grant additional recognition to women of the Church. Recommendations of the committee will be received at next year's convention.

Appointment of a committee was approved to prepare a manual of instruction on family life and holy matrimony, and a syllabus on instruction for the clergy on

the latter matter, to have the approval of the bishop.

A budget of \$153,425 was adopted for 1946, of which \$93,425 is for the diocese and \$60,000 for the Church at large.

CHICAGO

108th Convention Held V-E Day

Meeting on V-E Day, the 108th annual convention of the diocese of Chicago voted unanimously to accept a goal of \$250,000 as its share of the \$5,000,000 Reconstruction and Advance Fund. The action came at the close of a convention session devoted largely to plans for new and greater missionary work in the diocese.

The delegates at this first convention to be held since the removal of the million dollar diocesan debt last January, voted a missionary budget which includes an increase of \$5,000 in the pledge to the National Council, and a similar \$5,000 increase in the new mission enterprise fund of the diocese. The administrative budget was increased by \$3,050.

The convention also voted to create a commission on college work and Bishop Conkling appointed the Rev. John Heuss, rector of St. Matthew's Church, Evanston, as chairman.

Three missions were granted parish status by the convention. They are St. Alban's, Norwood Park, the Rev. J. H. Dennis, rector; St. Andrew's, Downers Grove, the Rev. Hugh A. MacWhorter, rector; and the Church of the Good Samaritan, Oak Park, the Rev. D. Roy Mathews, rector. The Church of St. Mary Magdalen, Villa Park, and St. Cyprian's Mission were admitted as organized missions.

Carl A. Pfau, investment broker, Grace Church, Oak Park, was elected treasurer of the diocese to succeed the late Wirt Wright.

FREEDOM FROM DEBT

In his charge, given to the more than 500 clergy and laymen who crowded St. James' Church the eve of the convention, Bishop Conkling reported seven parish churches had been consecrated in the diocese and that the burning of mortgages was becoming almost a "common occurrence."

"Our slogan of 'a debt free diocese of debt free parishes' is all but realized" said the Bishop.

The convention also authorized a special commission to consider plans for securing benefactions and bequests in order to build up a fund for a future cathedral in Chicago.

GEORGIA

123d Annual Convention

Bishop Carruthers of South Carolina spoke April 18th at the opening service in Christ Church, Savannah, of the 123d annual convention of the diocese of Georgia on the text "I believe in the Holy Catholic Church."

After giving an account of diocesan con-

ditions, which for the past year were very satisfactory indeed, the Bishop pled for a coöperative world, holding up the religion of Jesus Christ actively at work as the ideal.

The following resolution was adopted and copies sent to President Truman and Secretary of State Stettinius. "The Dumbarton Oaks proposals seem to us the first step toward a just and durable peace. We, therefore, endorse these proposals and commend them to our fellow Churchmen for study and we urge that as citizens they support the basic principles outlined."

The "first priority" was given the Department of Promotion to put on the campaign for the Church's Reconstruction and Advance Program in the Philippines as outlined by the National Council and for which a meeting of the province of Sewanee was held in Atlanta recently. The Rev. William H. Brady, rector of St. Paul's Church, Savannah, will head the campaign.

ELECTIONS: The Court of Arry was reduced from ten members to five and the following were elected: Rev. Messrs. F. B. Tucker, G. W. Shirley, C. Wyatt-Brown, H. McC. Mueller, A. Clarkson. Provincial synod, Rev. Messrs. C. Wyatt-Brown, F. B. Tucker, E. McC. Clayton, A. Hanson, T. G. Mundy; Messrs. J. A. Setze, W. S. Nelson, P. F. Gould, W. C. Gilbert, S. Nixon, F. F. Powers. The Rev. F. Bland Tucker was elected to the executive council, otherwise there was no change. The Rev. S. B. McGlohon, retired, resigned as trustee of the University of the South on account of ill health and was elected trustee emeritus. The Rev. Howard McCudden Mueller was elected in his stead. J. A. Setze was reflected and Ford Fuller was elected in place of J. M. Hull.

NORTH CAROLINA

Rev. James R. Fortune Ordained Priest

A service of far more than diocesan interest was held in Durham, N. C., on April 12th when the Rev. James Robertson Fortune was advanced to the priesthood by Bishop Penick of North Carolina. Mr. Fortune's work is among the deaf people of the state. The church in which the service took place was Ephphatha Church, the building being erected some years ago especially for the deaf. Over 30 clergy were present at the service, eight of whom were missionaries to the deaf in various places. The service was conducted in the sign language and interpreted by some of the deaf clergy. Mr. Fortune is not deaf himself, but as his parents were, he grew up in a deaf community.

The missionaries to the deaf who were present at the ordination were the Rev. Messrs. J. Stanley Light, Herbert C. Merrill, Henry J. Pulver, William M. Lange, Otto B. Berg, Robert C. Fletcher, George F. Flick, and Guilbert C. Braddock. Also present was the Rt. Rev. Edward Huntington Coley, retired Bishop of Central New York, who happened to be visiting in the neighboring town of Chapel Hill.

Shortly after the late Rev. S. S. Bost became rector of St. Philip's Church, Durham, he discovered a small colony of deaf people in his parish. He learned the lan-

guage and became minister to them. After a few years he was able to get the assistance of Miss Rorina Tillinghast, who conducted a Bible class and interpreted the regular services to them. About 1916 Roma C. Fortune, one of the deaf colony, offered himself for the ministry and was ordained deacon. Several years later he was advanced to the priesthood. He died in 1942 after a faithful ministry among his people. Shortly after his son, James Robertson Fortune, offered himself to carry on his father's work. His work as a deacon has been most effective. He will have charge now not only of the church in Durham, but of small deaf congregations in all the bigger towns of the diocese.

MONTANA

Increase in Church School Scholars

Montana is reporting a reversal of the downward trend in church school scholars, from 1,535 to 1,694, in spite of the fact that the population of the state has declined 20%, or more than 100,000. An increase in the number of church school teachers is also recorded in the report from parishes and missions.

Baptisms and confirmations also increased, according to the report. On the financial side of the picture, indebtedness has been decreased from \$60,000 in 1941 to \$23,000 at the end of 1944. The Forward Movement is credited with a good deal of the increase in the effectiveness of the work of the Church in the diocese.

NEVADA

First Integrated Youth Program

Nevada swung into its first integrated and district-wide Youth Program in recent years at the 37th annual convocation, held April 22d in St. Paul's Church, Elko, Nev.

Delegates between the ages of 14 and 25, representing every part of the state, met in the organization of the Nevada House of Young Churchmen, and planned a full schedule to increase the participation of the youth of the district in the life of the Church. The delegates were accorded seats in convocation's opening session, and later adjourned to their own meeting, electing temporary officers.

Further plans and a permanent organization will be set up at a summer conference at Galilee, under the leadership of the Rev. H. B. Lamer jr.

ADVANCES

Bishop Lewis of Nevada reported advances in baptisms and communicant strength, in Church school members and property values. He commended all parishes and missions in the district for paying in full their assessments, apportionments, and pledges to the Bishop's salary. The Bishop also announced with great pleasure that the Rev. T. H. Kerstetter, former vicar of Las Vegas, had accepted appointment to the newly created post of archdeacon. And he urged all Churchmen

in the district to pray for one another increasingly, in public and private, and recommended regular use of the "Calendar Prayer," recently compiled for the district.

Convocation approved the reopening of Galilee, Lake Tahoe, for summer conferences in June and July, with three sessions for Youth Leaders, Church School Teachers' Training, and Isolated Children.

Chief speakers at the convocation dinner were the Rev. Wm. T. Holt jr., speaking on Forward in Service, and the Rev. Ronald Merrixx, speaking on Reconstruction and Advance.

ELECTIONS: Secretary, Ven. T. H. Kerstetter; treasurer, Miss Isabelle Bentley; chancellor, Oscar Bryan. Council of advice, Rev. Messrs. A. S. Kean, Garth Sibbald, F. W. Weida; Messrs. K. Gallagher, A. G. McBride, E. H. Green. Executive council, Rev. Messrs. T. H. Kerstetter, J. N. Brockman, G. Sibbald, M. A. Norton. Mrs. R. M. Woodward; Messrs. R. Gregory, W. Ellis, F. Steiner; *ex-officio*, the Bishop, the chancellor, the treasurer, Mrs. F. Rader, M. Jessie Hunter, Miss Alberta Booth. Trial counsel, Rev. Messrs. B. S. Daugherty, G. Sibbald, W. T. Holt jr. Examining chaplains, Rev. Messrs. W. Weida, G. Sibbald, W. T. Holt jr. Summation committee, Rev. Messrs. T. H. Kerstetter, J. N. Brockmann, H. B. Lamer jr.; Misses Jessie Hunter and Alberta Booth. Delegates to provincial synod, Rev. Messrs. W. T. Holt jr., H. Lamer jr., T. H. Kerstetter; Messrs. A. G. McBride, O. Bryan, R. Gregory; alternates, Rev. Messrs. B. S. Daugherty, M. Norton, J. N. Brockmann; Messrs. E. H. Green, R. N. Gibson, Steiner. Delegates to General Convention, Rev. T. H. Kerstetter, A. G. McBride; alternates, Rev. F. W. Weida, Oscar Bryan.

OKLAHOMA

Tornado Demolishes School For the Blind

When the Oklahoma School for the Blind, at Muskogee, was suddenly demolished by tornado on April 12th, the Rev. Paul R. Palmer, rector of Grace Church, immediately brought 45 of the students to the parish house. There the women of the auxiliary rallied to give them their supplies—by raiding everybody's cupboards—all stores were closed. Supper in the parish house was further complicated by the fact that the storm had hit the light plant leaving no lights but candles. But the blind children said cheerfully that it didn't bother them.

Classes had been dismissed approximately an hour when the tornado struck shortly before 5 o'clock, killing three of the girl students and injuring a number of others.

Damage to the school has been estimated at \$1,000,000. A section of the roof of the administrative building was caved in and all four cottages—or dormitories—were completely unusable. The school dairy was hopelessly wrecked.

Redecorate McAlester Church

The entire church, parish house, and rectory of All Saints' Church, McAlester, Okla., has been redecorated within the past year. New American and Church flags have been given to the church, a new altar table placed in the church, and a rose carpet put down the center aisle. Five new stained glass windows for the nave have already been installed and eight other

ve been purchased. "In addition, a good m of money has been placed in the bank r a new organ.

All Saints' parish, of which the Rev. E. Lindgren is rector, finished paying off debt in 1943 and the Bishop consecrated the building on May 30, 1943. In addition, the parish took part in a community program to pay off the debt on all churches in the city. Both Colored and White churches were freed from debts during 1943, the program removing the debts of eight churches, two of which had debts as high as \$20,000 and \$30,000.

IOWA

Laymen Organize

The Episcopal Men of Iowa is the name of the new laymen's organization in the diocese of Iowa, formed at a meeting of laymen from a majority of the churches at St. John's Church, Ames, April 21st and 22d. Special speaker was Stewart Cushman of the diocese of Chicago.

Several diocesan-wide Corporate Commissions each year, support of the Reconstruction and Advance Fund, and aid to servicemen were adopted as immediate objectives. The organization was the result of a series of regional meetings of laymen held by the Bishop last fall and again in February.

Byron Pinney of Grace Church, Clinton, was elected president; Frank Collard of Christ Church, Waterloo, vice-president.

ALASKA

Dog-Sled Travel

Recent travels by dog sled along the Arctic coast and in the reindeer country are reported by the Rev. William J. Gordon jr., priest in charge of St. Thomas Mission, Point Hope, Alaska.

"This letter is mostly about the out-landings," he writes, "for in the last ten weeks I have traveled more than 800 miles with the dogs, visiting Point Lay to the north, then Kivalina, Noatak, Kotzebue and a reindeer camp to the south. That about covers my parish, and I'm mighty happy to get the rounds done. Planes have been unavailable all year; we went three months without mail, and service was erratic all winter. I have had to depend entirely on the dogs for transportation.

"I left with an Eskimo friend for Point Lay, almost 200 miles to the north. We had 12 dogs and hoped to make the trip in six days but the weather was not very good. The first two days we had heavy snow that completely ruined the trail, making us walk plenty. This was followed by two days of wind in our face with the temperature 30 below. When the wind abated, 50 below seemed much warmer. We stayed over a day for a celebration of the Holy Communion in an igloo near Cape Beaufort and reached Point Lay the eighth day.

"There we spent a week. Our people have very little, and the winter had been hard, but five services during the week

were entered into with a real spirit of joy and devotion. There is no church building, and there is much to be done, spiritually and physically. Point Lay has about 85 people. Services between my visits are carried on in the school and in the homes by the native lay reader, Tommy Knox, but he is worn down by tuberculosis and not able to do all he would. For our journey back the trail was splendid after a week of strong wind, and we came home in four days.

"A week later I left for Kivalina, on the southeastern coast. (It is about half way to Kotzebue, which appears on most maps.) Daniel Lisburne, one of our Eskimo lay workers, went with me. We found things going splendidly there. Milton Swan and his wife are in charge of the Chapel of the Epiphany, that we built last fall, and they are doing fine work. Milton has offered his 11-year-old son, Franklin, for training for service in the Church, and as soon as he gets a little older we hope to send him to school, along with Enoch Tooyak and Thomas Tuzroyluk, who are to leave Point Hope for school at St. Mark's Mission, Nenana, this year. We are looking to the future, and these fine boys are in God's hands as our hope and the strength of the Arctic work. We must have trained native leaders.

"From Kivalina Daniel and I went to Kotzebue and from there to Noatak, 60 miles inland. Back in Kivalina, Milton Swan took me to visit the reindeer camp and herders, 30 miles away. We had a blessed service in a snow-covered tent, with the deer wandering over the hill near by. We held short services at two hunting camps on the way back, reached Kivalina in time for an evening service, then on back to Point Hope, 460 miles in all."

Juneau Church Purchases

Adjacent Property

Holy Trinity Church, Juneau, Alaska, has purchased the Winn property, adjacent to the church, the Rev. William Robert Webb, rector, has announced. Plans for the future are to build a new parish house on this property, but for the present the existing cabins will continue to be rented. Purchase price of the property was disclosed to be \$3,000.

Mrs. Lois Cox Appointed

Missionary

Mrs. Lois W. Cox of Berkeley, Calif., has been appointed missionary to Alaska, and will succeed Miss Olive B. Tomlin as secretary to Bishop Bentley, treasurer of the district and business manager of the *Alaskan Churchman*. She expects to arrive in the field in mid-July.

Mrs. Cox is a graduate of the North Texas State Teachers College, and has done work in education at Highlands University, Las Vegas, N. M., and in sociology at Peabody College, Nashville, Tenn. She is now taking some special work at St. Margaret's House, Berkeley. She has had experience as a school teacher, and a

stenographer, and, as widow of a parish priest, she is thoroughly familiar with parish work. She also taught commercial work in high schools in Texas and New Mexico.

Miss Tomlin will return to this country this summer, to remain until she can go back to China.

NORTHERN INDIANA

Missionary Giving

Interest in missionary giving was a predominant note of the 47th annual council of the diocese of Northern Indiana held at St. Thomas' Church, Plymouth, Ind., on May 2d. Although the diocese had become independent this past year and assumed the part of the mission support formerly carried by National Church, the annual council voted to accept the full missionary expectancies of the diocese for both 1945 and 1946. This is made possible because the increase in givings for missions has grown 82% in 24 months. The Children's Mite Box Offering was the largest ever, with a per capita giving of \$2.16. It is said that this is one of the highest per child in the National Church. Missionary work has been intensified in the East Chicago area. The diocese voted to support the plan of the National Church for the Reconstruction and Advance Fund, and Ronald G. Stagg of Trinity Church, Fort Wayne, has been appointed diocesan chairman.

ELECTIONS: Standing committee, Rev. Frs. R. J. Murphy, D. H. Copeland, H. G. Kappes, L. S. Olsen, and J. E. Easter.

UTAH

Twenty-five Years of Service

Sunday, April 29th, marked the 25th anniversary of the consecration of Bishop Moulton as Bishop of Utah. On May 3d Bishop Moulton reached the age of 72.

Observance of these two occasions was marked by a celebration of the Holy Communion on April 29th in St. Mark's Cathedral, Salt Lake City, with Bishop of Idaho acting as celebrant, and Bishop Rhea of Idaho acting as celebrant, and Bishop Remington of Eastern Oregon, as preacher. The clergy of Utah were in the procession and a congregation of 600 filled historic St. Mark's to capacity.

In the afternoon a district planning conference was held under the chairmanship of the Very Rev. Herald G. Gardner, dean of St. Mark's, with the Rev. A. Ronald Merrixx, field officer of the National Council, present. At this conference there were the clergy and lay representatives of every parish and mission in the district. A hearty endorsement was given to the Reconstruction and Advance project, as well as to a rehabilitation program for Utah.

In the evening at the banquet in the Hotel Utah 500 persons assembled, many of them non-Churchmen, to do honor to the quarter of a century of service rendered by Bishop Moulton. The governor of Utah, the mayor of Salt Lake City,



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MEDICAL ARTS BUILDING

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representatives of the Mormon and Protestant Churches, as well as visiting Episcopalians from all over the Eighth Province all testified to the friendship felt for the Bishop.

On April 30th, the provincial council of the Eighth Province met in Salt Lake City for routine business. This meeting took the place of the synod which could not be held this year.

SOUTH FLORIDA

Holy Trinity Church Consecrated

Holy Trinity Church, West Palm Beach, Fla., was consecrated April 29, 1945, by Bishop Wing in an impressive service attended by a large congregation. The present rector, the Rev. Canon William Turner, and the Suffragan-elect, the Rev. Henry I. Louttit, who was the rector for some years before he became an army chaplain, assisted.

When the rector and parishioners knew that the consecration of Chaplain Louttit would be in their church, they began working vigorously to clear the large debt which has been on the church since it was built during the boom days of 1924, saying they did not want the Suffragan Bishop to be consecrated in a church which had not been consecrated. Within five weeks they had reached their goal, the debt had been paid in full, and the consecration of Holy Trinity Church arranged for April 29.

Members of the Greek Orthodox Church in West Palm Beach who heard of the effort to free Holy Trinity Church from debt called on the rector to say they wanted a share in this, partly in gratitude for having had the use of Holy Trinity for special services of their own. Then a group of over 40 of their members united in making a generous gift, which was deeply appreciated by the rector and vestry, and by Bishop Wing when he knew of their help and interest.

MICHIGAN

100th Anniversary

Christ Church parish, Detroit, will be 100 years old on May 29, 1945.

Beginning with Thursday, May 3d, the clergy and parishioners celebrated the 100th anniversary with four special events at the parish church, the beloved old landmark standing on East Jefferson Avenue in downtown Detroit.

It was on May 26, 1845, that 67 people met together and petitioned the diocese of Michigan for the forming of Christ Church, Detroit. Three days later, May 29th—Ascension Day, 1845—in the Sunday school of old St. Paul's Church, vestry was elected, and shortly afterwards plans for the erection of the original church were presented. Church and land were to cost \$6,000.

It was not until July 16, 1861, that the cornerstone of the present Christ Church on East Jefferson Avenue was laid. Today Christ Church parish, with its three churches, numbers 2,070 communicants.

The opening event in the celebration

The Living Church

centenary took place on the evening of Sunday, May 3d, with a service of vespers and a service of the Holy Communion. The Presiding Bishop delivered the sermon. There was a large congregation, with many clergy of the diocese in the procession.

On Thursday, May 10th—Ascension Day, 1945—the Rev. Robert S. Whitehead, vicar of the mother church, celebrated the Holy Communion at 11:00 A.M., and at 8:00 that evening was held a reception and reopening of Ledyard Memorial Hall, center of the activities of the downtown parish. The fourth and final special event was the anniversary service at 11:00 A.M. on Sunday, May 13th, with the sermon by the Rev. Francis B. Creamer, rector of Christ Church parish.

The founders of Christ Church were chiefly members of St. Paul's Church, Detroit. In its turn, Christ Church organized several missions, including the (now) parishes of the Church of the Messiah, the Church of the Epiphany, and St. Columba's, Detroit, and Christ Church Chapel, Grosse Pointe, now one of the congregations of Christ Church parish.

The cornerstone of the present Christ Church (downtown) was laid by the Rt. Rev. Samuel Allen McCoskry, first Bishop of Michigan, who also consecrated the building on April 9, 1863.

On January 1, 1938, the diocesan Mission of Trinity, St. Clair Shores, of which the Rev. David S. Agnew is vicar, was incorporated into the parish for administration and maintenance.

CONNECTICUT

Convention Votes Unanimously for Coadjutor

A resolution requesting the election of a Bishop Coadjutor was passed unanimously at the 161st annual convention of the diocese of Connecticut, held May 15th, at Christ Church Cathedral, Hartford.

The object of the election, as explained by Bishop Budlong in his call, is to provide Bishop Gray, the Suffragan, with the right of succession, not to supply the diocese with a third bishop.

The business session, which was held in the Cathedral House, was recessed at noon for the Bishop's address and the Suffragan's report in the Cathedral. Speaking of the War and the Peace, Bishop Budlong asserted, "Every nation and every right-thinking individual must now be ready to make sacrifices for peace as he has made them during the war, even at the cost of certain privileges and prerogatives and individual advantages which we have previously cherished without real consideration for the ultimate welfare of our men and nations."

Another \$5,000 was included in the diocesan budget for 1946 (if available) as a war reserve. This will make a total of \$20,000 allocated for use to meet the needs of returning chaplains and other war demands within the diocese.

The Suffragan Bishop reported that communicant strength has grown in 20 years by 32% and baptized membership by 40%. During this period the state of Con-

necticut has grown 17% in population, which would indicate that the Church has increased at a rate double that of the population growth.

ELECTIONS: Standing committee, Rev. Messrs. A. F. McKenny, R. Cunningham, R. S. Flockhart, L. Y. Graham, D. W. Greene. Executive council, Rev. Messrs. J. J. Hawkins, P. B. Warner; A. T. McCook, Synod, clerical, R. D. Read, F. J. Smith, D. W. Green, S. W. Wallace; lay, Hon. R. E. Baldwin, A. T. McCook, T. B. Lord, W. H. Bulkeley. Examining chaplains, Rev. Messrs. J. D. Skilton, H. F. Dunn, W. H. Anthony.

HAITI

54th Annual Convocation

The religious intolerance of the state Church was stressed by one of the main speakers at the 54th annual convocation of the district of Haiti, which met in Port-au-Prince, on April 5th to 7th. This speaker brought out the need of schools to overcome the constant attacks of ignorant Romanism. He said that even in state schools—where religious intolerance should not be found—it is widespread.

On Thursday evening, Solemn Vespers were sung in the Cathedral of Holy Trinity, and Bishop Voegeli delivered his annual address, reporting 1,343 Confirmations during the year. The next morning Convocation Mass was said with the Bishop as celebrant.

Friday, a missionary service was held and addresses made by the three archdeacons, the Rev. Dr. George E. Benedict, the Ven. Victor Giles, and the Ven. Dumont Morisseau. The Very Rev. Elie O. Najac was elected secretary of the convocation.

Members elected to the council of advice upon nomination by the Bishop are the Very Rev. Elie O. Najac, Canon Etienne Victor Gilles, the Rev. Joseph S. Lindor, Dean John G. Dahl; Messrs. W. H. Williams, Jacques Urie Garnier, Frederick W. Kroll, and André Turnier.

EAU CLAIRE

Rural Work Conference

Bishop Horstick recently called a special meeting of clergy of the diocese of Eau Claire to confer with Dr. J. H. Kolb, sociologist and professor in the Department of Agriculture in the University of Wisconsin, and the Rev. Clifford Samuelson of the Department of Missions, New York.

The entire diocese was studied from the standpoint of racial groups and rural religious problems. The Rev. Clifford Samuelson has spent some time in Medford, one of the missions of the diocese, making a survey, and expected to return to that field for further work. His report was made on work already covered.

The conference lasted two days, and on the second day the Rev. George Lawton, of the diocese of Quincy, led a discussion on the plan of action for the diocese. A plan was formed and will be further discussed at the annual council in May. The diocese hopes to have a director of religious education shortly.

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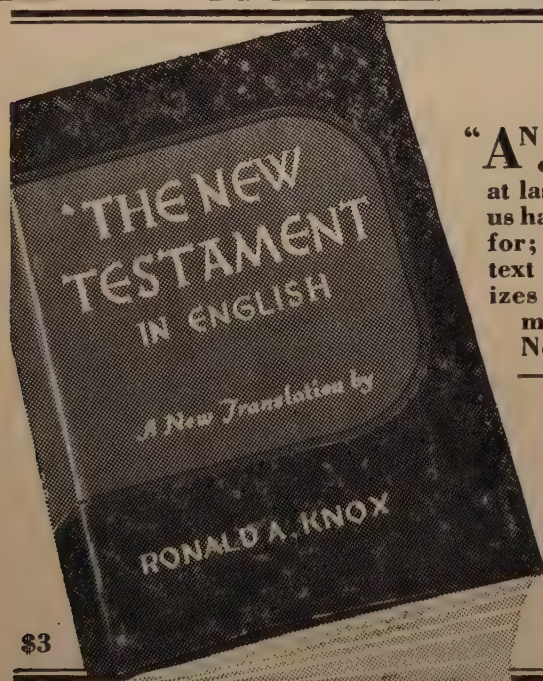
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DEATHS

*Rest eternal grant unto them, O Lord
and let light perpetual shine upon them*

Walter Marvin, Priest

Chaplain (Lt. Col.) Walter Marvin of the United States Army, retired, died April 30th at the Naval Hospital, Philadelphia, after a brief illness at the age of 88. His home was in Brookline, Hartford Township.

Born in Scranton, Pa., he attended Phillips Academy, Andover, Mass., and was graduated from Amherst College with class of 1879. He was a member of Delta Upsilon fraternity. A graduate of Berkeley Divinity School, he was ordained priest in 1883 by Bishop Morris.

He was commissioned in the chaplain corps of the United States Army in 1898 and was stationed at army posts in various parts of the United States. At the turn of the century he served overseas in the Philippine insurrection and accompanied the Allied troops to China at the time of the Boxer uprising. He was a member of the Society of the Cincinnati and of the Order of the Dragon.

Colonel Marvin is survived by his wife, Grace Wiggan Marvin; his daughter, Mrs. John Howell Williams of Kingston, Pa.; and by three sons, Donald, a major in the USA now serving in Germany, and Gerald and James, both of Philadelphia, Pa.

Harry G. Walker, Priest

The Rev. Harry Garfield Walker, rector of Trinity Church, Columbus, Ga., since 1935, died May 15th after a brief illness. Although he had been ill for some time his death was unexpected.

Born in Walton, Ind., on May 3, 1888, he attended high school in Kokomo, Ind., the Indiana Conservatory of Music, and St. Peter's College in Kingston, Jamaica. He was ordained priest in August, 1914, by Bishop C. de Cartaret in Jamaica.

Becoming dean of Trinity Cathedral, Duluth, Minn., in 1922, he went to the diocese of Atlanta after serving as rector of St. Mary's Church, Daytona Beach, Fla. The Rev. Mr. Walker was chaplain of the diocesan Army and Navy Commission at the time of his death and had previously served as an examining chaplain and on the standing committee of the diocese.

Warren E. Bow

Dr. Warren E. Bow, a member of the trustees of the diocese of Michigan and vestryman of All Saints' Church, Detroit, the superintendent of the Detroit schools and president of Wayne University, died in his sleep early on May 12th at his home in Detroit. He would have been 54 years old on June 2d.

The funeral service was held in St. Paul's Cathedral on May 14th, and was conducted jointly by Bishop Creighton of Michigan, the Very Rev. Kirk B. O'Fallon, dean of the Cathedral, and the Rev. Berton S. Levering, rector of All Saints' Church.

The Living Church

church. Interment was at Evergreen cemetery, Detroit.

The American Legion, the Veterans of Foreign Wars, and Detroit Commandery No. 1, Knights Templar, of all of which Dr. Bow was a member, took part in the ceremony.

Dr. Bow had recently undergone a physical examination and was considered to be in fair health. On Friday he had presided at the Detroit News Metropolitan Belling Bee, an annual event in the Detroit schools.

Dr. Bow was born in Detroit on June 1891, and became a notable product of the Detroit school system and of American democracy. When he was graduated from St. Ignace High School he was apprenticed to the tool designing department of the Packard Motor Car Company, but engineers there soon recognized his ability and influenced him to go to college. He enrolled in the University of Illinois Engineering College and earned his expenses by designing safety guards for industrial machines. He also worked as steward of the engineering fraternity to help pay expenses.

He was graduated with honors in 1914. He was senior cadet officer of the University of Illinois ROTC unit and was commissioned for a commission in the Regular Army. Dr. Bow returned to Detroit and worked as a structural engineer until February, 1915, when he became a teacher at McMillan Elementary School.

MEXICAN BORDER

In 1916 he went to the Mexican border as a first lieutenant in the 31st Michigan Infantry to help round up Pancho Villa. Before he returned to Detroit in January, 1917, he was promoted to captain and adjutant. In May, 1917, he was again ordered to active duty and went to Waco, Texas, as captain in the 125th Infantry, 32d Division.

Because of his engineering training he was transferred to the 119th Field Artillery, 32d Division, with which he served in France. Before returning to the United

States in 1919, he was promoted to major and was made an instructor in the American Expeditionary Force's artillery school in Valdehon, France.

When he returned to Detroit he was made a grade school principal, and by 1922 had become assistant principal of Southwestern High School. He then was appointed assistant dean of Detroit Teachers' College, of which he became dean in 1926.

Appointed assistant superintendent of schools in 1930, Dr. Bow was placed in charge of technical and vocational education and later took over administration of the ROTC and vocational guidance and placement. He became first assistant superintendent in 1939, deputy superintendent in 1941, and in 1942 succeeded Frank Cody as superintendent of schools and president of Wayne University.

Dr. Bow was a member of the National Education Association and other leading organizations in his profession. He was also a member of the Economic Club of Detroit and the Detroit Athletic Club, and took leading parts in the activities of many civic and charitable organizations.

Besides his wife, Marian, a 7-year old son, Warren James Bow, and a brother, Loren C. Bow, principal of Pershing High School, survive.

William Hamilton Jefferys, M.D.

Dr. William Hamilton Jefferys, retired superintendent of the Philadelphia City Mission, died at his home in Haverford, Pa., on May 14th. He was 73 years of age. Burial was from St. Mary's Church, Ardmore, on May 17th.

Educated in the University of Pennsylvania, he went to Shanghai, China, as a medical missionary in 1901. He was surgeon at St. Luke's Hospital until 1913, and from 1905 professor of surgery at St. John's University. During his years in China he was pioneer in disease prevention, and was co-author of the book *Diseases of China*.

In 1915, he became professor of Christian Mysticism at the Philadelphia Church Training School, and published several books and articles on "Christian Mysticism."

In 1917 Dr. Jefferys became the superintendent of the Church's City Mission in Philadelphia, developing its social service and health departments, as well as its spiritual ministry in the city's institutions.

Surviving are his wife, Ann Prophet Jefferys, a son, the Rev. William H. Jefferys jr.; three daughters, Mrs. Anne J. Beck, Mrs. Lucy S. Lewis, Mrs. Adelaide J. Garrett; 11 grandchildren, and one great-grandchild. His brother, the Rev. Edward M. Jefferys, D.D., is rector-emeritus of St. Peter's Church, Philadelphia.

Mamie E. Le Fevre

Mamie E. Le Fevre, devoted member of St. Martin's Church, Chicago, died May 10th at her home where she had been seriously ill for the last eight months. Her husband, who survives her, has been

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DEATHS

senior warden of St. Martin's for almost
23 years.

Funeral services were conducted May
14th by Canon David E. Gibson of the
Cathedral Shelter and the Church of the
Epiphany, Chicago. Mrs. Le Fevre was
buried beside her daughter in Graceland
Cemetery.

Emily McIlvaine Mackay

Emily McIlvaine Mackay, granddaugh-
ter of the Rt. Rev. Charles Petit McIl-
vaine, second Bishop of Ohio, died May
15th, at her home in Belmont, Mass., at
the age of 95. She was the daughter of
the Rev. George and Maria Coxe McIlvaine
DuBois, and widow of the Rev. William
Richard Mackay.

Born in Clifton, Ohio, on May 29, 1849,
she was confirmed by Bishop Whipple of
Minnesota. Her human understanding and
tenderness, intellectual grasp and concern
for national and international issues was
almost to the end a constant inspiration
to those younger and more bodily vigorous.
High courage and a daily life of loving
prayer radiated in her personality. She
and Bishop Whipple's daughter, Jennie,
were godmothers to a little Indian papoose
in Faribault, Minn.

Surviving her are five daughters: Mrs.
Julian Burroughs of West Park, N. Y.;
Mary McIlvaine Mackay of Concord,
N. H.; Laura, Dorothy, and Ruth
Mackay of Belmont.

Funeral services were held at Trinity
Church Chapel, Copley Square, Boston, on
May 17th and interment was in the family
lot at East Hampton, N. Y.

Frederick B. Miner, M.D.

Dr. Frederick B. Miner, vestryman of
St. Paul's Church, Flint, and member of
the Herman Page Memorial Committee of
the diocese of Michigan, died at his home
in Flint, Mich., May 3d. Funeral services,
conducted by the Rev. Otis G. Jackson,
rector of St. Paul's, were held at the res-
idence on the following Sunday.

Dr. Miner was a nationally prominent
physician who was for many years a well-
known figure in community health pro-
grams and civic affairs. His death, of an
anginal attack, was unexpected. He would
have been 69 years old on June 2d.

The Flint press commented editorially
on Dr. Miner's death as follows: "A
physician for whom service to his fellow-
man superseded personal interest and his
own well-being, Dr. Frederick B. Miner's
death was a serious loss to his community
and profession as well as a grievous blow
to devoted family and friends. National
recognition, limited only by his modesty,
came from his institution of the research
which led to the benefits of iodized salt as
a goitre preventive, and for nearly 25 years
he contributed to its promotion. ... Thou-
sands have been beneficiaries of his work
with the hospital nurseries, the Kiwanis
Health Camp, the TB Society, the King's
Daughters, the Whaley Homes, the Clara
Elizabeth Fund, and various other public
health activities. These efforts were the
exemplifications of a deep religious con-

sciousness which was evidenced also in
love of nature, his extensive work with
flowers, and his generous sharing of the
beauty with family, friends, and the si-
czen, the sort we cannot well spare."

The Whaley Home mentioned in
editorial is a children's home operated
the vestry of St. Paul's parish. Dr. Min-
er was the president of the Home.

Dr. Miner's widow, a daughter and
son, and a sister, survive.

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EDUCATIONAL

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New Instructor in Theology

At Nashotah House

The Rev. Everett B. Bosshard arrived on the Nashotah House campus May 1st to assume his new duties as instructor in Dogmatics and Apologetics. He succeeds the late Rev. Dr. Frank H. Hallock, who had lectured in dogmatic theology while holding the chair of Old Testament.

Fr. Bosshard graduated from the University of California in Los Angeles in 1930, then spent two years on the faculty of Sherman Institute (Riverside, Calif.), a secondary school for Indians operated by the United States Bureau of Indian Affairs. From 1932 to 1935 he was a student at the Philadelphia Divinity School, from which he was graduated with the degree of Th.B. in 1935. In 1937 he received the degree of Th.M. from the same school.

Immediately after his graduation from the Philadelphia Divinity School he was called to the faculty of the Church Divinity School of the Pacific, where he remained until 1944. Serving first as instructor in Liturgics and Greek, he became professor of Systematic Theology in 1938. During his years at the seminary in California he gave also a number of courses in Church music. He thus comes to the Nashotah House faculty with a rich experience in the teaching profession.

Fr. Bosshard's pastoral experience includes three years (1941-1944) as assistant at the Church of the Advent, in San Francisco, and one year (1944-1945) as rector of St. Matthias' Church, Los Angeles. His formal teaching duties at Nashotah will begin with the opening of the summer term, June 1st.

Dr. Sockman at West Coast

Summer School

Dr. Ralph W. Sockman of New York City will be on the faculty of the summer school sponsored jointly by the Church Divinity School of the Pacific, the Pacific School of Religion, and the Berkeley Baptist Divinity School. Two terms of five weeks each will begin on June 18th and July 23d.

VISITING LECTURERS

Other visiting lecturers will be Prof. Eugene Ashton of Goucher College; Prof. Charles F. Kraft of Albion College; and Prof. W. Gordon Ross of Berea College. Regular faculty members will include Dean Henry H. Shires, Prof. Randolph C. Miller, and Prof. Pierson Parker of the Church Divinity School of the Pacific; President A. C. McGiffert jr., Prof. Buell Gallagher, and Prof. Hugh Vernon White of the Pacific School of Religion; Prof. John W. Bailey and Prof. John Skoglund of the Berkeley Baptist Divinity School.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

Brown, Rev. Edgar D., formerly rector of Grace Church, Chicopee, and of Holy Trinity Church, Chicopee Falls, Mass., since 1930, became rector of St. James' Church, Fall River, Mass., on May 15th.

Burge, Rev. Raymond A., rector of the Church of the Good Shepherd, Silver City, N. M., will become rector of St. Martin's Church, Fairmont, and priest in charge of the Church of the Good Shepherd, Blue Earth, Minn., on June 1st. Address: 104 Park St., Fairmont.

Church, Rev. Whitney, a student at the University of the South, will become deacon in charge of St. John's Church, Bellefonte, Pa., on July 1st. Address: 12 W. Lamb St., Bellefonte.

Fry, Rev. W. Warain, recently ordained deacon and a student at Philadelphia Divinity School, will become assistant at the Church of the Holy Trinity, Philadelphia, on June 1st. Address: 217 S. 20th St., Philadelphia 3.

Gilliam, Rev. J. Daniel, deacon in charge of St. Thomas' Church, Sanford, N. C., has resigned effective June 1st to become associate minister with the City Mission Society of New York. He will take a course in clinical training to prepare for work as a chaplain. During the summer he has agreed to help in the supply work of the society.

Goll, Rev. Harry Eugene jr., on the staff of the Cathedral Church of St. Paul, Boston, and chap-

lain at Deer Island, city penal institution, will become rector of St. Luke's Church, Hudson, Mass., on June 1st.

Martin, Rev. Gilbert Drew jr., a student at Philadelphia Divinity School, will become vicar of the Church of the Holy Trinity, Hollidaysburg, Pa., on June 15th.

Mason, Rev. Otis L., formerly priest in charge of St. James' Church, Roxbury, Boston, has been formally elected its rector.

Riemschneider, Rev. Robert, assistant at St. John's Church, Waterbury, Conn., will become rector of St. Paul's Church, Windsor, Vt., on June 12th.

Changes of Address

Evans, Rev. Charles R., will move from Berkeley Ave., Claremont, Calif., to the Claremont Inn on June 1st.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LONG ISLAND—Rt. Rev. James Pernet De Wolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station.
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of Men and Boys.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 a.m. Holy Communion; 9:45 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Service of Help and Healing, Fridays, 5:15 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment)

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschield
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m. Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—(Cont.)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8 Holy Communion; 12:10, Noonday Service; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Ch. Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, 600 5th Ave., New York

Daily: Morning Prayer & Holy Communion 7 a.m. Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James H. D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m. Evensong, 5:30 p.m. Also daily, except Saturdays, 7 a.m. & Thursdays & Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeV. Perry, D.D., Bishop; Rt. Rev. Granville C. Lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. Dudley Rapp, associate minister
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler Williams, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m. Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Eucharist Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Robert E. Merry, Canon
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.

Ordinations

Deacons

Long Island—William C. Cowles was ordained on May 25th in the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Robert Barber and the Rev. Henry R. Kupsh preached the sermon. Address: 1257 Pacific St., Brooklyn.

Western Michigan—Max Milton Pearse jr., was ordained deacon May 8th by Bishop Heron, Suffern of Massachusetts, acting for the Bishop of Western Michigan, in St. John's Chapel, Cambridge, Mass. He was presented by the Ven. Charles Lincoln Taylor jr., and the Rev. Theodore Ferris preached the sermon. The Rev. Mr.

Pearse is assistant at Grace Church, Grand Rapids, Mich.

Priests

Arkansas—Allin, Rev. John Maury, was ordained priest May 10th in St. John's Church, Helena, Ark., by Bishop Mitchell of Arkansas. He was presented by the Rev. Frank E. Walter and Bishop Mitchell preached the sermon. The Rev. Mr. Allin is priest in charge of St. Peter's Mission, Conway, Ark.

Chicago—Jacobs, Rev. Edward, was ordained priest May 10th in the Church of the Atonement, Chicago, by Bishop Conkling of Chicago. He was presented by the Rev. W. Freeman Whitman of Nashotah House who also preached the sermon. Rev. Mr. Jacobs is assistant at the Church of the

Atonement, Chicago. Address: 5749 N. Kenmore Ave., Chicago 40.

Long Island—Hertzler, Rev. Harold L., was ordained priest May 19th in the Cathedral of the Incarnation, Garden City, N. Y., by Bishop DeWolfe of Long Island. He was presented by the Rev. Charles Townsend who also preached the sermon. The Rev. Mr. Hertzler is rector of Calvary Church, Brooklyn, N. Y. Address: 990 Bushwick Ave., Brooklyn.

Vermont—Finchout, Rev. Raymond, was ordained priest by Bishop Van Dyck of Vermont on March 20th in Holy Trinity Church, Swanton, Vt. He continues to be in charge of the Northwestern Missions in Vermont. Address: Holy Trinity Rectory, Swanton.

Do YOU Know The Answers?

It was most strange how all the basis and pressure upon us to write this came within about twenty-four hours. First, a very thoughtful letter came from overseas from a very thoughtful and devout young Army officer of our Faith, in which he hoped and prayed that our very own Episcopal Church, which he deeply felt had ALL the answers to every man's questions and needs, would not muffle the ball with returning service men by not having some compelling plan of Christian usefulness to which these thousands of sobered and thinking youngsters, made old before their time, could joyfully and enthusiastically commit themselves, and start pulling their weight for the Kingdom of God here on earth.

Right on top of that, a young business girl in the Young People's Group which we teach on Sunday mornings, started in on us last week, and wanted to know what to say and how to handle the many questions fired at her by fellow employees about what and why she did what she did in her Episcopal form of worship and belief. She was bothered, because she FELT and KNEW inside her what she believed and did, but when asked to put it into words which might influence others, she suddenly found that she couldn't do it, for she had never really and truly formulated them for herself.

Then, on top of that, and all by coincidence, The Rector preached along that very same line, and on that very same morning,—to-wit: did we in the Episcopal Church know the answers to the questions so frequently asked us about the Christian Faith and the Christian Church, and if not, WHY? How, in this or any other time in history (but especially NOW) can the Christian Religion be propagated if those who profess and call themselves Christians are utterly mute when they have the opportunity they claim they seldom get, dumped

right on their doorsteps? In these days, you don't have to go far to find someone hungry to talk about God and Religion. They spring up everywhere,—in barber-shops, on the trains, at the dinner-table, in offices, on the street, most anywhere,—and what can be more pitiful than a professing Christian "striking out" when three perfectly good balls are thrown straight across the plate for him to swing at?

And then, as if all that were not enough, some friend put into our hands that much discussed booklet recently written by Mr. Rockefeller, who naturally is having a bad time of it in his mind, along with us, because of the many, many fragments into which Christianity is now broken. It is quite obvious, however, that Mr. Rockefeller, along with a lot of others who are so keen to see The Christian Church function in all Her God-given tasks, seem utterly unaware of the tremendous importance and significance of Her basic principles and institutions. To read what this man has written about the non-necessity for Holy Baptism and Holy Communion in this new, alleged Christian vision he has for the future, and to realize that this pamphlet has been circulated through the assistance of the Federal Council of Churches, of which our own Church is an actual Member body, puts our very own Episcopal Church in the position of "going along" with all the modernistic ideas that certain social and religious arrangers or planners advance from time to time from out their own schools of thought. To have our own Church linked up with what are direct contradictions of its own position, and to put up no argument about it,—well, will someone tell US what is the answer to THAT? Are we to tell inquirers about Christ and His way of salvation, that "Baptism is an ordinance of profound symbolic meaning. Christ Himself was baptized. He did not, however, make Baptism a condition of church membership."

Or, because certain controversies have developed with regard to beliefs set forth by other of the sects concerning Holy Communion, which our Church has held to be a Sacrament necessary to salvation since the days of the Apostolic Church,—are we as a Church, and a docile little go-along member of the Federal Council of Churches, to tell inquirers that Jesus would not regard the "observance or the non-observance of these and other ordinances, or the manner in which they are observed, as of sufficient importance to justify controversy among His followers, and their separation into rival factions." That means that our PARENT body, The Federal Council of Churches, regards our firm adherence to the position held by a majority of Christians and Christian theologians to be mere fol-de-rol. Just what Episcopalians in general choose to do about THAT, is up to Episcopalians TO DO, and quit quibbling about it. But what we are immediately interested in is the answer to this question,—Is The Church, and Her life, and Her manner of life, the creation of God, or just a man-made society? Just what are we telling inquirers about Her? Do we love our Church, stand up for Her, fight for Her, support Her, and KNOW enough about Her to talk intelligently about Her, or are we going along with a group who think otherwise? And why continue to try to achieve union with another member body of that same group, which union, if consummated, would make of us just another of the battling sects, with the only possible advantages of perhaps a few more in numbers, and perhaps a bit more money? Why not let us stand, as we have done for generations, on the firm faith that we have the true and FULL faith of The Church God sent into the world, and then KNOW enough about His Church to be able to talk convincingly about it?

What are your answers to all these questions, my fellow Episcopalians, eh?

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